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AMERICA

A-CATHOLIC-REVIEW-OF-THE-WEEK

JULY 5, 1919

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Ireland Under the Microscope

J. C. Walsh

Staff Correspondent of "America" in Ireland

Romantic Tales from Mrs. Eddy

Francis Beattie

Special Investigator for "America"

A League of Churches

Floyd Keeler

Mr. Frank Walsh's Career

Timothy D. Shanley

THE AMERICA PRESS

NEW YORK CITY

AMERICA

A CATHOLIC REVIEW OF THE WEEK

SATURDAY, JULY 5, 1919

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A·CATHOLIC·REVIEW·OF·THE·WEEK

VOL. XXI. No. 13
WHOLE No. 513

JULY 5, 1919

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Chronicle

The War.—The treaty of peace with Germany was signed by Germany and the Allied and Associated Powers in the Hall of Mirrors of the Château of Versailles,

**The Peace Treaty
Signed**

between the hours of three and four of the afternoon, June 28. This formally ended the war, which lasted thirty-seven days less than five years. The day on which the peace was signed was the fifth anniversary of the murder in Sarajevo, Bosnia, by a Bosnian Serb, of Archduke Francis Ferdinand of Austria, the act which was the occasion of the outbreak of the conflict. The ceremony which took place in the Hall of Mirrors was of the utmost democratic simplicity. The treaty was signed for Germany by her two delegates, Dr. Hermann Müller and Johannes Bell, who were the first to sign. President Wilson signed immediately after. The Chinese delegates absented themselves in protest against the Shantung settlement, and General Jan Christian Smuts, of South Africa, signed only after making a protest against what he regarded as too harsh terms. President Wilson, Mr. Lloyd George and M. Clemenceau received a remarkable reception by the crowds outside the Château at the close of the ceremonies.

In a note addressed to the American people through his secretary, Mr. Tumulty, the President in speaking of the treaty admits that "It is a severe treaty in the duties and penalties it imposes upon

**The President's Note
to America**

Germany; but it is severe only because great wrongs done by Germany are to be righted and repaired; it imposes nothing that Germany cannot do," and Germany can gain her rightful standing in the world by honorably fulfilling its terms. Mr. Wilson adds that it is more than a treaty of peace with Germany, for it liberates great peoples, ends once for all the intolerable order under which small groups of selfish men could use the peoples of great empires to serve their ambition for power. It associates the free governments of the world "in a permanent League in which they are pledged to use their united power to maintain peace by maintaining right and justice." According to the President the treaty makes international law a reality supported by imperative sanctions, does away with the right of conquest, rejects the policy of annexation and devises a plan according to

which nations, not as yet fully ready for independence, shall be freed from the exploitations of stronger nations and helped by governments "which undertake to be responsible to the opinion of mankind in the execution of their task by accepting the direction of the League of Nations." It recognizes, says Mr. Wilson, the inalienable rights of nationality, the rights of minorities and the sanctity of religious belief and practice. For these reasons he speaks of it as a "great charter of a new order of affairs." He ends by saying: "There is ground here for deep satisfaction, universal reassurance and confident hope."

A few hours after the ceremony in the Hall of Mirrors the President left Paris for Brest to sail homeward on the George Washington.

Belgium.—Cardinal Mercier recently wrote a pastoral, which was read in all the churches of Belgium on June 8. In it he vindicates the Pope's solicitude for Belgium and her people. If there is any one whose

**Cardinal Mercier's
Pastoral**

voice is authoritative and whose testimony will be accepted without question on matters that concern Belgium, it is the patriotic Cardinal. He said:

The silence of the Supreme Pontiff on the disputes which arose between the Belgian Episcopate and the Power which occupied the country had as far as we were concerned, the value of an approbation which was unbroken for fifty months. Not once did his Holiness censure or blame either our writings or our conduct; not once did he demand any change in our attitude. Our instructions concerning the Bolshevik intrigues of the enemy were communicated to his Holiness, who so far from showing disapproval, has never ceased to surround us with his solicitude.

Faithful to his exalted mission the Supreme Pontiff has maintained the reserve dictated to him both by his sense of justice and of governmental wisdom. His Holiness has recalled to the world the unassailable prescriptions of justice, which was misconceived, and he has impartially reminded the belligerents of the sentiments of humanity. Could he have pronounced a definite sentence without having heard the opposing arguments of both sides? Should he, because he loved the Poles or the Galicians or the Belgians, have given his decision without hearing the evidence?

The Sovereign Pontiff solemnly reproved the German war. Would it have been wise to condemn all the combatants as a whole? Who would have dared assume the responsibility for the confusion of conscience which would have been the result?

To an address of the Belgian Bishops the Pope gave the following reply: "We have never ceased to endeavor to have your beloved nation restored to its full political, military and economic independence, and to have reparation made for the damages sustained. We are fully persuaded that we have done for Belgium and its people all that was possible."

France.—The entire Hierarchy of France, Cardinals, Archbishops and Bishops have issued a joint pastoral which recalls to the French Catholics and to all the nations the essential principles that

Bishops' Pastoral form the basis of social order. This authoritative document lays down the duties of society towards God, Christ, the Church, the family, the reciprocal obligations of the State and citizens, of employers and employees, and deserves serious attention on the part of all who are studying the problem of reconstruction.

Almost simultaneously with the Bishops' program there appeared another plan for the reform of the Constitution of France. This Constitution which was introduced in 1875, revised in the Chamber in 1876 and in the Senate in 1879, according to the study made by M. Féron-Vrau, clamors for essential reform if it is to give France that peace, tranquility and justice, which is the universal demand of peoples throughout the world. The Constitution of 1875 insisted on two general principles that God should be banished from public life, and that the Republic was eternal, not subject to change. *La Croix* points out that order will not reign in public morals until order has been introduced into the functioning of the Constitution. For many years the Government by its rejection of the source of all authority and justice, has turned authority into tyranny and subjected the people to injustice and anarchy, with unjust laws, irritating regulations and persecuting measures as the consequence. Like the Bishops, M. Féron-Vrau demands as a first principle that God should be restored to a place of honor in the Republic, that the Government should be made to realize its responsibilities and the governed be given serious guarantees against arbitrary authority. One of the principal reforms, he maintains, should be the restoration of the Presidency from its present phantom form to a place of real power, with real executive prerogatives, together with the curtailment of the power of the Chamber, which in place of exercising a legitimate control, has gradually absorbed all the functions of government. Other changes suggested by M. Féron-Vrau are the introduction of the referendum, a more serious practice of the right of petition, and the institution of a Supreme Court similar to that of the United States.

Ireland.—The report of the Irish-American delegation to Paris, on the atrocious crimes committed in Ireland, on Irish men, women and children, by agents of the British Government continues to excite the utmost horror and indignation, especially as the request for an impartial investigation has been ignored by English of-

ficials. Secretary MacPherson issued a vague answer to the charges of Messrs. Walsh, Dunne and Ryan who retorted as follows:

We might refrain from making a reply to the answer of Mr. MacPherson, Chief Secretary of Ireland, for these reasons: 1—That our charges were not directed against subordinate officials of the English Government in Ireland, but against the Government of his Majesty King George V. 2—That the reply of Mr. MacPherson completely dodges the demand for an impartial commission of investigation, and is plainly an undignified effort upon the part of the English Government to try the Irish atrocity charges in friendly newspapers, instead of before an impartial tribunal. 3—That it took nearly two weeks to frame a reply, when any first-class government, with orderly department records, could have submitted an honest and truthful one within two hours. 4—That the reply, as characterized by the *London Times*, is halting, stammering and evasive. 5—On account of the damaging and shameful admissions of misgovernment and violation of human rights contained in the reply itself. 6—That the reply seeks to avoid impartial investigation by the substitution of a campaign of slander and abuse against an investigator who preferred charges. And to the points specifically denied in Mr. MacPherson's reply, to illustrate, we make the following offers to prove: (a)—The assault upon Professor MacNeill. In addition to the statement of the investigators who witnessed the assault, we will produce at least twenty impartial persons who saw the assault and will testify to its brutal nature and the insults which accompanied it. (b)—Political prisoners in animal cages. To prove that prisoners in the Mountjoy prison were on exhibition in cages used for wild animals we will produce photographs of the cages, unless they have been removed, in which case we will produce at least fifty prisoners who occupied them, and a countless number of impartial witnesses who saw them. (c)—Victims rendered insane. We will produce records of jails and insane asylums, as well as victims who have recovered and relatives of those who have not, to prove our charges that numbers of Irish Republicans were rendered insane by their treatment. (d)—Pneumonia victims. We will produce hospital records and the testimony of physicians of the highest standing, as well as intelligent and impartial witnesses, who treated and saw the victims while suffering from pneumonia caused by cold water thrown upon them and exposure in different prisons; also the names and death-certificates of those who died from such treatment. (e)—Dead, wounded and disabled. We will produce a list of dead and of those who were permanently maimed and disfigured by atrocities practised upon them; also a list of those whose health has been shattered, accompanied by names and dates. A copy of this list of dead and wounded and permanently disabled is now in Washington for presentation to the Congress of the United States. (f)—Indisputable proof of other charges. These, as well as other charges, in the original and supplemental reports of our investigations we are ready to substantiate, not only by testimony of the victims, but by hundreds of disinterested witnesses, including past and present members of the English army and of the Royal Irish constabulary, who, sickened by the atrocious acts they were called upon to perform and witness, either resigned their commissions or now stand ready to sacrifice their careers in the interest of humanity and justice. (g)—Result of refusal to grant an impartial court of inquiry. Unless the Government of Great Britain quickly agrees to the institution of an impartial court of inquiry by the Peace Congress, then its hypocritical pretension that it is the defender of small and weak nations will be exposed to the world in its nakedness.

The Democrats of the United States Senate, friends of the Administration, led by Senator Walsh (Mass.), have demanded that the Peace Conference hear the Irish-

American delegates and the delegates themselves have addressed these five questions, which are as yet unanswered, to the American commissioners:

1. Has the American commission, or any individual member thereof, made a request of the Peace Conference for a hearing of President De Valera, Count Plunkett and Mr. Griffith? 2. Has your honorable body, or any individual member of it, made a request of the Peace Conference for international recognition of the Irish Republic? 3. Has your honorable body, or any individual member of it, made a request of the Conference for any person or persons to present the case of Ireland for its right of self-determination to the Peace Conference? 4. If all or any such requests have been made have the same been considered by the Conference, and if so, has an answer been received from the Conference or any official representative of it? 5. If such requests have not been made, will your honorable body be good enough, in the cause of humanity and justice, to make such requests, or any thereof which you may deem proper? If so, please promptly advise us as to the result, or make the same public so that all your petitioners may be advised.

Meantime President De Valera is "enjoying a triumph." Crowds attend him on all occasions; he has been granted the freedom of the City of New York; he has been invited to address the Lower House of Massachusetts; at Boston, June 28, 30,000 people gathered in and about the depot to greet him, and 40,000 heard his Boston address on June 29; the alumni of the great New England college, Holy Cross, 2,000 in number, passed resolutions of sympathy for his suffering land. The Hierarchy of Ireland met June 24 and adopted a resolution which reads in part as follows:

We have the rule of the sword, which is utterly unsuited to a civilized nation and supremely provocative of disorder and chronic rebellion. There have been acts of violence which we have deplored, and they have sprung from this cause alone. For trifles, which in any other country would be within the rights of all men, Irish people have been sent to jail under savage sentences. Enormous sums are raised annually by over-taxation, without any attempt beyond empty promises to promote a suitable scheme of reconstruction and development.

In the interests of peace, order and morality this aggressive domination should stop, once and for all.

Mexico.—In a letter addressed to the Mexican Hierarchy, by the Episcopate of Spain and published in *La Epoca* of Guadalajara, Mex., there is an eloquent

*Letter from the
Spanish Bishops*

proof of that deep sympathy which exists between the various members of the Church. At the sight of the injustices and cruelties inflicted by the Mexican Government on the Bishops of Mexico and the flocks committed to their care, the Spanish Bishops issued an indignant protest and ask that the persecution which has so long been going on in a country that calls itself free and boasts of its Constitution, be speedily brought to an end. In reference to the Queretaro Constitution the Spanish Bishops write as follows:

The Third Article of the aforesaid Constitution proclaims the freedom of education. But it then goes on to order that it be purely secular, prohibits all religious instruction and denies to every institution and to every minister of religion the right of

establishing or directing schools. If it does permit and tolerate such schools, it arbitrarily forces them to submit to official inspection. Thus the whole field of education is in the hands of the State, and this with but one purpose in view, that of doing away with everything like religious instruction and education in the midst of a people that owes its culture and all that it is to Catholicism.

In virtue of Article XXVII of the same Constitution, those associations which they call "churches," are denied the legal right of acquiring property, the right of owning and administering real estate, or investing capital. All real estate possessed by religious associations in their own name or that of a third party, all places destined for public worship, episcopal and parochial residences, orphan asylums, religious houses and convents, are declared the property of the nation and destined to become public offices and bureaus.

By the third prescription of the same article, no minister of worship, no religious corporation, can take charge of, or administer, or supervise any charitable institution for the infirm and the needy, or any institution of scientific investigation or research. By Article XIII, the Federal authorities reserve to themselves the exclusive right and power of interfering in matters of worship and external ecclesiastical discipline, as well as the right of determining the number of the ministers of worship. Besides denying corporate rights to religious bodies, it denies to foreigners the right of exercising the sacred ministry. The ministers of religion whom it tolerates, it deprives of the right of voting and of being elected, of the right of inheriting real estate destined to works of religion or charity, of the right of making wills in favor of any minister of religion whomsoever, and of any other person outside of the fourth degree of relationship.

It is evident, continue the Spanish Bishops, that these absurd prescriptions are not only an outrage against the Catholic Church, through whose protection and under whose tutelage, the Mexican people attained to greatness, but against the elementary principles of justice, of natural and international law. As such they deserve the stern condemnation of all freemen. The wonder and the indignation grow, they add, when they remember that according to the Queretaro Constitution, all violations of these unjust laws are to be judged and punished by the very persecutors and tyrants that made them, for the just guarantees that might be offered by an independent judiciary have been thrust aside. The Bishops add: "If Spanish chivalry and honor would energetically protest against such a state of affairs in any country in the world, deeper still is the wound that we feel, when we recall that the nation in question owes its birth to the efforts, the toil and labor, the very life-blood of the Spanish motherland."

One thing is evident of which the Spanish prelates are but too painfully aware. The whole purpose of the Queretaro Constitution is to destroy faith, religion, every form of belief. Liberty of conscience, they tell their brother-Bishops of Mexico, the right to worship God, the right to engage in works of charity, the right to be educated and the right to teach, the right of ownership, the rights inherent in citizenship, are recognized by all nations of the world. All these rights are ignored and assailed by the Queretaro Constitution.

In concluding their admirable protest the Spanish

Bishops thus address their Mexican brothers in the Episcopate:

The waves of sorrow and tribulation, Venerable Brethren, have passed over your heads. But they have not quenched your charity, and over the stormy seas, like so many beacon lights we have seen the splendor of your virtues, your faith, your zeal for souls, your love of God and of His Church, your patience, your constancy, your fortitude, your heroic patriotism. Such noble examples will not go unrewarded.

Poland.—It has always been a Polish tradition that there should be ecclesiastics in the elective assemblies. The ardent defenders of Polish rights and traditions,

*Ecclesiastics in
Parliament*

they have kept alive both the language and the spirit of the people, and being less ambitious and less credulous of their oppressors' promises they have shown themselves the devoted friends of all classes and have possessed the confidence of the people. In the Poland, which has been just resurrected, they seem destined to play the same rôle. Twenty-three priests have been returned in the recent elections. Four of them belong to Austrian Poland, of whom the most prominent is Mgr. Teodorowicz, the Armenian Bishop of Lemberg, whose place in the Parliament is a recognition not merely of his high dignity and acknowledged prudence but of his stanch patriotism.

Reports, recently made by official representatives, confirm previous statements that the pogrom stories have been greatly exaggerated. A committee of Jews at

Pogrom Stories

Borislav, according to a dispatch from the Foreign Office at Warsaw, has protested against the "calumnies" on the subject of the Jewish murders. The committee asserts that since the entry of the Polish troops perfect order has prevailed, that the Jewish population is enjoying effective protection, and itself is sharing the task of assuring safety. *Harvey's Weekly* contrasts the statements made by unnamed witnesses to Dr. Rachmilivitz, Prime Minister of Lithuania, to the effect that Poles wantonly robbed and massacred the Jews at Vilna, with the statement of Mr. Hugh Gibson, the American Minister to Poland, that there was no massacre of Jews at Vilna. Mr. Gibson's report made on the strength of personal investigation, is confirmed by Colonel Godson, of the American legation at Berne, and his assistant, Lieutenant Dewald, by an American newspaper correspondent, by representatives of the Relief Administration, by a general staff-officer attached to the mission in Lithuania, by a representative of the Jewish Joint Distributing Committee at Vilna, and by the Jewish papers of Warsaw.

Further confirmation of the exaggeration of the pogrom stories is found in the official reports of Entente representatives at Warsaw, which are summarized in the following dispatch from London to the *New York Times*:

Official reports have now been received here concerning the recent fighting between Jews and Poles. The British representative at Warsaw reports that when the Poles entered Vilna, street-

fighting occurred for three days. Thirty-four Polish soldiers and sixty-four Jews were killed. Of the latter, ten were shot in street fighting and the rest were executed for firing from houses at the Polish forces. The British representative adds that large quantities of machine guns, rifles, ammunition, and bombs were discovered in the homes of Jewish members of the Bolshevik administration, who had offered active resistance to the Poles.

After order had been restored 200 Jews were arrested and tried before a commission composed of Jews and Poles. About half have already been released. The commission is still at work and is sending many more home day by day. Demonstrations also took place on June 6 at Cracow, and one Christian woman was killed and fifty-five men were wounded, of whom twenty-two were Jews. Considerable quantities of arms were found in Jewish homes and a number of arrests ensued.

All Entente representatives at Warsaw agree that the reports of Jewish pogroms in Poland have been greatly exaggerated. J. K. Prothero has also challenged these reports in an article in the *New Witness*. He denies the accuracy of statements concerning a massacre at Pinsk which were published here on May 6. He refers to statements circulated from Copenhagen that "on Easter Sunday almost the entire Warsaw press published anti-Semitic articles. The *Gazette* of Poranna invited the masses to take revenge for the crucifixion and for the evident loss of Danzig, which is said to be the consequence of Jewish agitation." Prothero denies of his own knowledge that such statements are true. He was in Warsaw on Easter Sunday and that day not a single newspaper was published. There was a general holiday, he says, and none of the printers and compositors worked.

Rome.—The visit which the President-elect of Brazil recently paid to the Pope, while living at Rome as the guest of the King, has given rise in some quarters to the

*Misapprehensions
Corrected*

belief that the old rule, which has obtained from 1870, namely, that no head or sovereign of a Catholic State, visiting Rome in an official character, would be received at the Vatican, has been changed. The *Osservatore Romano* points out that this impression is entirely erroneous and is based on a failure to realize that as yet Sig. Epitacio Pessoa has no official authority, nor has he entered on the performance of his public duties. The old rule therefore remains in force and suffered no modification in the case of the President-elect of Brazil.

Commenting on the statement that the Pope has attempted to influence the Peace Conference to mitigate the severity of the terms of peace dictated by the Entente to Germany, the *Homme Libre*, a radical paper of Paris, recently stated that the Entente has not permitted any intrusion in the course of the negotiations, from any part whatsoever, not even from that of the Vatican, "whose activity during the war was always exerted in favor of the Central Powers." The *Osservatore Romano* has taken occasion once more to deny this oft-repeated falsehood, and to assert that "the action of the Holy See during the war has been constantly in favor of the Powers of the Entente and especially in favor of Belgium, Italy and France." The organ of the Pope went on to say that "when the documents which throw light on that action are made known, every one will be able to see how false is the statement of the Paris journal."

Ireland Under the Microscope

J. C. WALSH.

Staff Correspondent of AMERICA in Ireland

"I SOMETIMES think," commented my hostess, who has greatly served Ireland, and whose father was an Irish clergyman, "that those whose main thought is of the next world may lack something of the temperament that is needed for a time like this." "So you would have it," I ventured, "Seek ye first the Republic of Ireland and all else shall be added unto you." "For my part," broke in a member of the Society of Friends, "I am convinced that the Kingdom of Heaven and the Republic of Ireland are not so far apart in the souls of the people hereabouts." "That is true, indeed. When Professor M. was here last he said to me: 'When I left you the other day it was with the feeling that I might never see you again. Before I went home I had all my affairs settled, for this world and for the next. De Valera was to come next day, processions had been forbidden, and there were all sorts of probabilities that many of us would be killed.' Another friend told me that on that morning the churches were filled with young men receiving Communion, all of them looking quite splendidly happy. They tell me the police watch the churches now, and when they see unusual numbers going to Confession the fact is reported to the Castle." "That is what I meant," said the Quaker, "by the remark I made a minute ago."

* * *

A corner of Fitzwilliam Square. Two policemen and a plain-clothes man standing. Across the street a house at the top of which Mr. De Valera has his quarters. When the door opens the police opposite have a clear view of the hall, if the door opens wide enough. Two men on bicycles come down the street. One stops at the corner where the police are and waits, while the other enters the house. Two more of the secret-service men appear. The men of law take turns walking round the man standing motionless by his bicycle. The other man comes out, both mount their bicycles and go off, followed by another officer on a bicycle, up to now hidden behind the foliage in the park. Nothing happens. The man who went inside is M. C., member of *An Dail Eireann*, and an official in the "elected Government of the Republic." He is one of a hundred or more men in Ireland who are "on the run," that is, due to be in prison, but unwilling to go. This one is known to be so very unwilling that the police do not like to argue the matter. The bicycle saves their faces when they are in numbers and on foot. The rider who stood at the corner is his bodyguard.

* * *

A son of the Lord Chancellor told this to a friend: "The night the American delegates were received by the Lord Mayor, one of the guests, a doctor, started to cross Dawson Street towards the Mansion House. A police-

man recognized him and made a movement to stop him. He shook off the detaining hand and went across at a run. Arrived at the other sidewalk, he turned back, came half across the street, knocked down a particularly offensive detective he had imperfectly recognized in transit, and then walked quietly into the Mansion House." Ten days later Padraic Pearse's play, "The Singer," was being put on at the Abbey Theater. A good many in the audience knew who was to take the leading part. He was the principal in the adventure just related. The performance was for a popular charitable object, and it would be too bad if anything happened to spoil it. Would the actor come? Would he come—before he was arrested? He came, and the evening was quite a success.

* * *

It being half-past eight, a fine night, and the sun still high in the heavens, I decided to keep a promise made to Shawn O'Kelly in Paris and went to call on his friend, the Lord Mayor. Turning down Dawson street from St. Stephen's Green, I noticed some policemen, and across the street a score or more of boys and men. Mr. O'Neill was in the country, and I made an appointment for next morning. Turning north, I ran into nine policemen. Nine others faced them from across the way. Farther on were eighteen more. Then about twenty soldiers, with two non-commissioned officers. Feeling that I must have been doing something wrong I stopped to inquire, greatly daring, of the officers, whether this was the usual thing or something special. The first officer, whose conversation was inarticulate and void of sequence, gave me to understand that the soldiers had a grievance: "We are always being turned out like this on false alarms, and when we get here they don't come. I wish they would come." The other, who, I suppose, was equally prepared for "them" but less indignant over "their" non-appearance, explained that there was to be some sort of a meeting, he did not know about what, but it had been proclaimed by the viceroy. A policeman told me that it was something about a protest against Jim Larkin's brother being kept in jail in Australia. It developed later, that the crafty Dubliners, noting the show of force, went quietly off and held the meeting in another place, without any resulting convulsion of law and order, and were just dispersing when more police came to inform them that the meeting must not be held. This gave me a good conversational opening next morning, and when I was through, the Lord Mayor said: "If it wasn't that tragedy is always so near the surface, I declare there isn't a morning I rise out of my bed but there's a laugh in it. Just this minute before I came to you, I had an application for the use of the round room for Friday at 7.30, and from whom, do you think? From the police themselves. And for what? For

a strike meeting. Here is a copy of their ballot." Among other things it demands release of the force from military control. "And did you give it?" "I did." "And will the meeting be proclaimed?" "It will." It was. A few nights later there was to be a concert in the same hall. It was a labor function, in honor of James Connolly's birthday. The women were let through the lines, the men were kept back. Suddenly shrieks were heard and men coming out of a fashionable club found a girl wounded and bleeding on the doorstep. Three policemen were also wounded. Tragedy had come to the surface.

* * *

Two rather active young men were enjoying a smoke when a letter for one of them was handed in at the door. (This was not in Dublin). It proved to contain a plan of a spot on the Kerry coast well adapted for landing arms, with an accompanying written description. "That looks like a good document to burn," said one of them, and they burned it. Half an hour later the house was raided and searched. When the incident was reported to Dublin the comment was that a better use might have been made of the "planted" papers, and that it was worth running some risk to keep such evidence where it could be used. I asked one of the leaders what he had to say about the poster found in Tipperary (I think it was) declaring forfeit the lives of all in police or military uniform, which Lord Chancellor Smith used so effectively in the House of Lords. His answer was, "Can you tell me who printed and posted it? It was very handy for Smith, wasn't it?"

* * *

I met E— B— one afternoon at Arthur Griffith's office, where he described to me what was being done in the way of substituting dead-meat industries in Ireland for the shipment of cattle on the hoof to England. Of that, more later. He is a big, lanky, soft-spoken Ulsterman, who, when the Irish impulse caught him, went off to Kerry to learn Irish. He came round the same evening to a little *soirée*, and I managed to drag out of him the story of how, under the leadership of Austin Stack, a group of prisoners took possession of a wing of Belfast jail. Such a gentle, humorous description, not a tinge of complaint or unkindness. I remember particularly the description of how the governor, feeling that he ought to visit a part of the prison beyond where the men were, explained his position to Mr. Stack and was permitted to pass and repass under a guard. B— has spent most of the last two years in prison. This night he was complacently contemplating spending another couple of years there. He had gone to a meeting, where an envelope was handed to him by a local leader. He put it unopened into his pocket. Presently the platform was surrounded, and he was searched. The inspector of police must have seen the letter handed to him, for he insisted on its being opened. Reading it over the policeman's shoulder B— realized that there were purple passages in it which did little credit to the prudence or intelligence of the writer,

and which probably would mean prison for him. He did not complain. "The worst of it is," said he, "that my bicycle is being repaired, and I won't have it for a week." "Oh, no matter," was the answer, "mine is here, and you can take it along." B— was one of two Protestants in that room. The other was a woman. She too had gone from the North to Kerry for her Irish. Her husband is one of those who were kept long in prison. She told me quite calmly of the plans she has made for herself and the two children when her husband is carted off again, which is apt to be soon, as he is both intelligent and useful. I know of four offers made to B— of quarters preferable to his own in the circumstances. I wish it were permissible to tell from whom some of them came. When I last saw him I tried my tongue on one of the two or three bits of colloquial Irish to which my ear had become accustomed. The vernacular equivalent is something like "The blessing of God with you."

* * *

Among those taken in the net last year was a woman (her name is known everywhere) who upon being liberated was ordered not to return to Ireland. Her house had been let by her friends to a writer who has interpreted Ireland, most of the time from London. One morning a very old woman rang the bell. The tenant penetrated the disguise, and he was greatly alarmed. That just shows how the London outlook differs from the Dublin outlook. On the other hand when I asked a woman who used to spend most of her time in London why she had come to Dublin at a time like this, with exposure to raids and seizures, her answer was that life anywhere but in Ireland just now would be intolerable for her. When she wrote her name in one of her books for me she said, "This is my hundred and third birthday," which was an exaggeration, it is true, but a suggestive one.

* * *

Some little girls in Killarney started out one morning to collect money for the *Dail Eireann*. They were poor little girls and Killarney is not a very wealthy town. The police swooped down upon them and they were arrested for not having a police permit. When they were brought to trial they refused to recognize the authority of the court, and would not do any of the things the custom of courts imposes upon law-abiding prisoners. However, the sentence was heavy enough to show the young recalcitrants they could not terrify the British Empire as represented by the Royal Irish Constabulary. The same happened to a boy of eighteen, from near Cork, who was confined in a northern prison. The court officials could not master the intractable youngster enough to make him conform to the rules of the court, and he was still shouting his Republican faith when they carried him out. Down in Wexford, moreover, when seven men refused to recognize the court, and those present applauded, the magistrate ordered the room to be cleared. The prisoners went with the rest. Invited back, they came, but still finding

conditions not to their liking they put on their hats and went home. A girl in the west sent to the member in Dublin, who showed it to me, a transcription of the order by which the general officer commanding the troops cautioned a boy of sixteen that he must not be found in the province of Connaught or three named counties outside that province. And I saw another letter in which a young woman complained that a large force of police and military had entered the shop kept by herself and her sister, had removed or disturbed their stock-in-trade, and for explanation said only that the sisters had been warned long ago they must stop their seditious practices. The losses were stated in very respectable figures, but the letter was not written in such terms that any spirit of repentance could be discerned.

* * *

As you go toward Limerick from Nenagh any young fellow in the compartment will show you the cottage upon the side of Silvermines mountain whence a military rifle was taken when the soldier was away. The father was killed in the process. Three prisoners were taken, but the evidence against them has not been completed. On the other side of Limerick, on one of the Clare roads, you come to a workhouse to which one Byrne was brought in a weak state from prison. A rescue party broke in, and the inquest showed that the prisoner was shot, while in bed, by one of the police guards. He was taken to a house farther along the road, where he died. Some of the police were killed or wounded. Another raid for arms was made at a place called Solohed Beg, and a prisoner was being taken by train through Tipperary. A rescue party boarded the train at Knocklong. There was a bloody battle, beginning with a police revolver leveled at the prisoner. There were casualties on both sides. It is stated that two Colonial soldiers who were on the train got the prisoner away. The wounded rescuers have not been found, though on one day every part of a large area was searched by combined police and military. The roads into Dublin are watched lest any of them be brought there for treatment. I can credit this, for one evening, having stayed so long at Maynooth that the last train for Dublin pulled out too soon for me, I took a motor to catch the tramcar at Lucan. At Lucan a policeman stopped the car, examined the license of the very taciturn driver, satisfied himself, I suppose, concerning the other occupant of the car, and very politely told us where we might expect to overtake the tramcar. I think I might add here, at whatever risk of misinterpretation, that, coming home rather late one night, I dropped my latch key, which bounced from one to another of the stone steps with which Dublin abounds. (If the Dublin hotels had not all been closed because of a lockout this need not have happened). Out of the adjacent darkness a policeman came to help me find it, and, when we failed, a second policeman with a searchlight. One could not but feel himself well shepherded. At an airdrome, at meal time, forty rifles were left in charge of two men. Later the

two men were found, nicely bound, a couple of miles away, but not the rifles. So it goes on.

* * *

Meanwhile, the evidences of effective military occupation are sufficient. Soldiers are entering Dublin almost every day, and going on to other places. You see them at Athlone, for instance. You see them parading for church at Limerick. You see them encamped at Clare. The airplane you see at Cork comes down, you are told, from Fermoy. The crate of pigeons you see at a railway station are designated for liberation during daylight hours. Some say the soldiers do not like their mission any too well, and that the Scotch troops, especially, get so friendly with the people that they have to be moved every few weeks. Some of them even desert and come back, and when they are caught are sometimes aided to give their captors the slip. Still, there they are, with all the approved appurtenances, and there is no telling from day to day what may come of it. Most people have become familiar with the conditions to the point of indifference. Some, as suggested by the raids for arms, are not indifferent. An English Radical Labor paper gives currency to the idea that British troops are being trained in Dublin in the occupation of military vantage points in a city with some consciousness on the part of the military authorities that the training may sometime be found useful in English cities. That may be only a guess, but in Ireland there are many who believe it a good one. Anyhow, training in the occupation of Ireland as a whole is in active progress. They say in Dublin that the old Duke of Wellington interfered in the early railway plans and caused the roads to be located with an eye to their military value. If so, then one of their proposed uses is being well served, which is something, for there is very general complaint that in other respects the service of Ireland by railroads owned in England and controlled in London is far from what it might be.

* * *

Stopping one Sunday afternoon at a wayside public house in the hills of Clare, somebody pointed through the window to a hurling match going on a quarter of a mile away. There were smiles and chuckles, the meaning of which was, "There may be an English camp two miles away on the other side, but here in Clare we play Irish games." For in Ireland, while cricket is loyal and respectable, hurling is seditious and dangerous. The wrong sort of people are so apt to foregather at Gaelic games. Of course, the foreign military could never hope to control that and many other things which might be happening in a normal way all the time. They would never get to know. It is by the police that Ireland is kept under the microscope, and while the police are a military body they are Irish. They know, and they know how to learn. It is not as simple as it used to be. These volunteers and Sinn Fein young men do not disclose in front of bars the information for which the Castle is waiting and which in earlier crises it used to get. When Mr. Ryan saw three

young men for whom the police and military had been searching all one afternoon step out of the Mansion House and shake hands with hundreds of people in the street, he experienced a great emotion. "Thank God," he said, "the informer is no more." One cannot be quite sure. The police whisper to the contrary, but events do not seem to justify their statements. They even begin to feel, if one may judge by their expressed desire to be relieved from the duty of carrying arms, that their position is that of the scapegoat. Some of them have undoubtedly developed the man-hunting passion, but many of them, when they began, believed they were entering upon an honorable career. The true opinion of their masters is shown by the fact that in all affairs of moment they make the police hunt in couples, obliging each to send in a separate report, which may include comment upon the action of the other. I have heard enough to be convinced that this is a very wise precaution—and that it is sometimes evaded. At present, the English authorities are imposing upon this body of Irishmen, without whom they would be helpless in Ireland, a very great strain. It is they who have to do all the dangerous and difficult work, to enforce all the prohibitions which must be as offensive to their own instincts as to those of any other Irishman. Only in the Westport district is there real military rule, and there, were it not for the necessity felt in London of giving Ireland a bad name, the experiment would soon be abandoned.

The military bustle the people about a good deal, turn them back from their accustomed church if it is on the wrong side of the line, forbid priests who know all the byways, and who pay no attention to the order, to cross the lines even on sick calls, and do everything but produce the murderer of the magistrate Milling, whom some of them say, nevertheless, they could name if required, and whom they believe to be one of their own class back from the war. Ireland has served notice that the anomaly of being kept in subjugation by an army of Irish mercenaries must presently cease to be. The counsels proposed are various. I much liked myself the speech of Father O'Flanagan, who, when requested by the police to disperse a meeting he was billed to address, did so in these terms: "We are controlled here, and deprived of our right of free speech, by a body of silent men, Irishmen like ourselves, who conform their action to the orders of a

single man. Let us train ourselves, also in silence, to follow that example. Then before long, please God, this hateful thing will disappear." In silence, perhaps, but not in idleness. They are making of the police a laughing stock as well as of the foreign military. Mr. Barton, an ex-army captain, another Protestant who speaks Irish, having served notice that further acts of police or Castle vindictiveness would be visited upon the head of the Governor—whose social habits render him somewhat vulnerable—and having been imprisoned therefor, left his card for the jail governor with regret at not being able to say good-bye in person. While an investigation was proceeding, news came that twenty-nine more had just scaled the prison wall. The presiding officer adjourned the inquiry to go and report the excellent joke to his friends at the club. Mr. Barton is at his home in Wicklow, except when wanted. The others have still a free foot. The police microscope cannot be held tightly over Ireland when the police influence has been subverted by patriotism and weakened by ridicule.

* * *

Still, these microscopic views which could be indefinitely multiplied, help us to gauge the difficulty of the task that confronts the men who have turned their backs on Westminster, men who, with millions of their countrymen, believe in the doctrine of one Woodrow Wilson (Candle Press, Dublin, "As passed by censor") that the world should "be made safe for every peace-loving nation, which, like our own, wishes to live its own life, determine its own institutions, be assured of justice and fair dealings by other peoples of the world, as against force and selfish aggression." I suppose, having watched the Peace Conference at close quarters for six months, one ought not to hark back to those dim, far off, forgotten things, but in Ireland one is impressed with the truth of what an author has recently written (Butler, "Confiscation in Irish History" p. 196) about "the credulous optimism of the Irish, their idea that logic and right should overrule might, their belief in the justice of their cause leading them to ask for the unattainable." Besides, Mr. Wilson did not mention at the time that these things were "unattainable" in Ireland, and one finds so many people who think he meant what he did say, and that a hundred million more of us also meant it when we said we agreed with him.

Romantic Tales from Mrs. Eddy

FRANCIS BEATTIE

AS a spinner of yarns and a weaver of fairy tales, Mary Ann M. Baker Glover Patterson Eddy, founder of Christian Science, stands without a peer in the annals of the American Barnums. In truth, the showman's "Sacred Elephant" pales into insignificance beside her fairy tales spun for the gullible. In her "Retrospection and Introspection," for example,

(earlier editions, pp. 20-23), Mrs. Eddy thus refers to her "Theological Reminiscence":

At the age of twelve, I was admitted to the Congregationalist (Trinitarian) Church, my parents having been members of that body for a half-century. In connection with this event, *some circumstances are noteworthy*. Before this step was taken, the doctrine of Unconditional Election, or Predestination, greatly troubled me; for I was unwilling to be saved, if my brothers

and sisters were to be numbered among those who were doomed to perpetual banishment from God. So perturbed was I by the thoughts aroused by this erroneous doctrine, that the family doctor was summoned, and pronounced me stricken with fever.

My father's relentless theology emphasized belief in a final Judgment Day, in the danger of endless punishment, and in a Jehovah merciless towards unbelievers; and of these things he now spoke, hoping to win me from dreaded heresy.

My mother, as she bathed my burning temples, bade me lean on God's love, which would give me rest, if I went to Him in prayer, as I was wont to do, seeking His guidance. I prayed; and a soft glow of ineffable joy came over me. The fever was gone, and I rose and dressed myself, in a normal condition of health. Mother saw this, and was glad. The physician marveled; and the "horrible decree" of Predestination—as John Calvin rightly called his own tenet—forever lost its power over me.

When the meeting was held for the examination of candidates for membership, I was of course present. The pastor was an old-school expounder of the strictest Presbyterian doctrines. He was apparently as eager to have unbelievers in these dogmas lost as he was to have elect believers converted, and rescued from perdition; for both salvation and condemnation depended, according to his views, upon the good pleasure of infinite Love. *However, I was ready for his doleful questions, which I answered without a tremor, declaring that never could I unite with the Church, if assent to this doctrine was essential thereto.*

Distinctly do I recall what followed. I stoutly maintained that I was willing to trust God, and take my chances of spiritual safety with my brothers and sisters, not one of whom had then made any profession of religion, even if my credal doubts left me outside the doors. The minister then wished me to tell him when I had experienced a change of heart; but tearfully I had to respond that I could not designate any precise time. Nevertheless, he persisted in the assertion that I *had* been truly regenerated, and asked me to say how I felt when the new light dawned within me. *I replied that I could only answer him in the words of the Psalmist: "Search me, O God, and know my heart; try me, and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting."*

This was so earnestly said, that even the oldest church-members wept. After the meeting was over they came and kissed me. To the astonishment of many, the good clergyman's heart also melted, and he received me into their communion, and my protest along with me. My connection with this religious body was retained till I founded a Church of my own, built on the basis of Christian Science, "Jesus Christ himself being the chief cornerstone."

All of which sounds quite plausible in Science circles, though children were "seen and not heard," we are told, in the days when Mrs. Eddy was received into the church in New Hampshire. It is quite possible that Mary's parents "called the doctor," before she was received into the church, and it is also quite possible that that worthy pronounced the illness a case of fever. It is known that Dr. Nathaniel G. Ladd, the village physician, now and then diagnosed Mary's case as "hysteria mingled with bad temper," and certain it is that as a girl, the Scientist displayed a well-defined case of "tantrums," and used hysteria as one means of gaining an end. For it is related in Milmine's "Life of Mary Baker Eddy and History of Christian Science," that Mary's hysteria was her "most effective argument" in securing her own way with her family:

Like the sword of Damocles, it hung perilously over the

household, which constantly surrendered and conceded and made shift with Mary to avert the inevitable climax. Confusion and excitement and agony of mind lest Mary should die was the invariable consequence of her hysterical outbreaks, and the business of the house and farm was at a standstill until the tragedy had passed.

These attacks, which continued until very late in Mrs. Eddy's life, have been described to the writer by many eye-witnesses, some of whom have watched by her bedside and treated her in Christian Science for her affliction. At times the attack resembled convulsions. Mary fell headlong to the floor, writhing and screaming in apparent agony. Again she dropped as if lifeless, and lay limp and motionless, until restored. At other times she became rigid like a cataleptic, and continued for a time in a state of suspended animation. At home the family worked over her, and the doctor was sent for, and Mary invariably recovered rapidly after a few hours; but year after year her relatives fully expected that she would die in one of these spasms. Nothing had the power of exciting Mark Baker like one of Mary's "fits," as they were called. His neighbors in Tilton remember him as he went to fetch Dr. Ladd, how he lashed his horses down the hill, standing upright in his wagon and shouting in his tremendous voice, "Mary is dying!"

Outside the family, Mary's spells did not inspire the same anxiety. The unsympathetic called them "tantrums," after a better acquaintance with her, and declared that she used her nerves to get her own way. In later years Mark Baker came to share this neighborhood opinion and on one occasion, after Mary had grown to womanhood, he tested her power of self-control by allowing her to remain on the floor, where she had thrown herself when her will was crossed, and leaving her to herself. An hour later when he opened the door, the room was deserted. Mary had gone upstairs to her room, and nothing was heard from her until she appeared at supper, fully recovered. After that Mary's nerves lost their power over her father to a great extent, and when hard put to it, he sometimes complained to his friends. A neighbor, passing the house one morning, stopped at Mark's gate and inquired why Mary, who was at that moment rushing wildly up and down the second-story piazza, was so excited; to which Mark replied bitterly: "The Bible says Mary Magdalen had seven devils, but our Mary has got ten!"

So, it will be seen, Mrs. Eddy did not find it difficult to make her friends believe that, before she "entered" the church, she was stricken with a fever, that her mother bathed her temples, or that her parents called the doctor. All this was of common occurrence in the Baker family. But the records of the Tilton Congregational church put the quietus on the "child-in-the-temple business." It makes no comment whatever on the "protests" of the "inspired" child, and furthermore, shows that Mary was seventeen years of age, instead of twelve years, when she was received into the little Tilton Congregational church. The clerk's book of that church reads:

1838, July 26, Received into this church, Stephen Grant, Esq., John Gilly and his wife Hannah, Mrs. Susan French, wife of William French, Miss Mary A. M. Baker, by profession, the two former receiving the ordinance of baptism. Greenbaugh McQuestion, Scribe.

So that, Scientists who care to do a little figuring can see that Mary A. M. Baker Eddy was trying to deceive the gullible, when she prepared that twelve-year-old tale, obviously suggested to her by Christ's first public appearance in the Temple, as she had irreverently applied to her-

self the story of Samuel. Mrs. Eddy gives another illustration of her powers of "seein' things," in the chapter on "Marriage and Parentage," in the earlier editions of her "Retrospection and Introspection" (pp. 24-29). With her love for frills, and disregard for the truth, Mrs. Eddy writes:

In 1843 I was united to my first husband, Colonel George Washington Glover, of Charleston, South Carolina. When first we met, Colonel Glover was twenty years old, and I was only five. This meeting was at the marriage of my eldest brother. The Colonel placed me on his knees and said: "I shall wait for *you* to be *my* wife!" (The italics are Mrs. Eddy's.) As I scrambled to get away from him, he detained me, by showing me his gold watch, a memorial now owned by our son. Years passed away before Colonel Glover again visited the North, and I was betrothed to him. He then returned to South Carolina, and every week for two years he wrote to me; when he once more came to the Granite State, and we were married,—the ceremony taking place under the paternal roof, in Tilton.

After parting with the dear home circle, I went to the South; but he was spared to me for only one brief year. He was in Wilmington, North Carolina, when the yellow-fever raged in that city, and was suddenly attacked by this insidious disease, which in his case proved fatal.

My husband was a Freemason, being a member in Saint Andrew's Lodge, Number 10, and of Union Chapter, Number 3, of Royal Arch Masons. He was highly esteemed and sincerely lamented by a large circle of friends and acquaintances, whose kindness and sympathy helped to support me in this terrible bereavement. A month later I returned to New Hampshire, where, at the end of four months, my babe was born.

Colonel Glover's tender devotion to his young bride, was remarked by all observers. With his parting breath he gave pathetic directions to his brother Masons about accompanying her on her sad journey to the North. Here it is but justice to record, they performed their obligations most faithfully.

After returning to the paternal roof I lost all my husband's property, except what money I had brought with me; and remained with my parents until after my mother's decease.

The hard, cold facts, are as follows: When Mary A. Baker Eddy was twenty-two years of age, she married plain George Washington Glover, a son of neighbors of the family in the township of Bow, although Mrs. Eddy writes him as a "Colonel" of South Carolina. The lad was familiarly known as "Wash" Glover to his intimates, and he learned the mason's trade with Mrs. Eddy's brother, Samuel. Both left the farm in New Hampshire, to learn the trade of a stonemason at Boston, when Mary was about fifteen years old. She may have met "Wash" when she was five years old, as she states, but nothing so important as a marriage in the family was necessary for the meeting, the families being neighbors. Mary's eldest brother, Samuel, had married a sister of "Wash" Glover, Eliza Glover.

"Wash" is said to have been an expert workman, and, after learning his trade, left for the South, because there was a demand there for Northern labor. It was on one of his visits home that he fell in love with the future "discoverer" of Christian Science, and they were married, in the Baker home, December 12, 1843, Glover and his bride returning to Charleston, South Carolina. The

bride was then twenty-two years of age, none too young for brides of that day! Six months later, Glover died at Wilmington, North Carolina. It was not difficult for the young wife to have "lost all her husband's property," as he had none to lose. She found herself among strangers, without money. Her husband was a Freemason, it is true, but no brother Mason accompanied the widow North. The Masons paid the funeral expenses of the husband, gave the widow her fare to New York, where her brother George met her and took her back to the Baker farm. Here, about three months later, her son, George Washington Glover, was born. Now Mrs. Eddy cast this child when he was seven years old, into the night, not seeing him again until he was a man of thirty-five years of age, and how glibly she glosses over this fact, and the record of her second marriage and divorce, will be discussed in another article.

One or Twenty?

L. F. HAPPELL, M.A.

OBVIOUSLY, a Catholic newspaper with 500,000 subscribers, even if these be scattered over the entire country, would be capable of greater editorial achievements and at the same time be a more powerful organ in the Catholic cause than fifty distinct, small papers whose combined circulation totals the same figure. But one national Catholic newspaper presents insurmountable difficulties. There are small sections of the country with huge Catholic populations. Here local Catholic happenings of import are many and could never be adequately handled in a national publication. Again, because of the area to be covered the contents would be trite by the time the paper reached the farthest corner of the country. Lastly, each bishop has uses for his diocesan organ which a national paper could never fill. It is, however, likewise true that one Catholic newspaper with a circulation of 200,000, limited to one section of the country, would be preferable to twenty distinct papers having the same combined circulation. Such a publication, possibly, could overcome some of the difficulties in the way of the national paper. In considering the methods of developing the existing Catholic press to the desired standard of editorial perfection and frequency of publication, various proposals will have to be taken under advisement. Here is one which, though it has not the merits of being either new or original, has about it, I believe, many elements of feasibility:

As one section which might be served by a single Catholic publication, take the area lying between and including the States of Ohio, Northern Kentucky, Missouri, Eastern Kansas and Nebraska, Southern Minnesota, Wisconsin and Michigan. Chicago is a center within twelve hours, by fast trains, for all points in the district. There are at present published within this area about twenty Catholic papers, including those at Detroit, Cleveland (2), Canton, Columbus, Cincinnati, Louisville,

Indianapolis, Belleville, Quincy, St. Louis, St. Joseph (Mo.), Kansas City, Omaha, Des Moines, Dubuque, Davenport, Winona, Milwaukee and Chicago. Granting an average subscription list of 10,000 to each paper we have within this area 200,000 subscribers to Catholic newspapers.

The first step would be to purchase all these Catholic weeklies. For a certain fixed sum, which reckoned on the basis of \$25,000 as the average investment of each paper, would be \$500,000, you could immediately secure a definite, known subscription list of 200,000 names. It is extremely doubtful that any newly launched publication could secure so many subscribers for the same investment. It certainly could not so quickly gain the same number of loyal, appreciative and permanent readers. The subscription list provided, and the great worry that confronts all newspaper ventures thus set aside, let us consider next the nature of the publication to be issued. One thing, above all, is highly desirable: that the readers in each State may feel they are subscribing to a home-paper, printed in their immediate vicinity, giving adequate publicity to local happenings, and at all times capable of serving the local ecclesiastical authorities as they may have need for it.

But the local matter in existing Catholic papers seldom approximates more than twenty-five per cent of the total contents. Would it then not be possible to handle the local news of each paper in its city of publication and to prepare the other seventy-five per cent, comprising the domestic and foreign news, the feature-articles, the fiction and the editorial columns, which are now virtually identical in the twenty papers, in one common center, such as Chicago? Let us imagine that a main central office has been opened with an editor-in-chief, the most capable Catholic newspaper man to be had. To this office comes the foreign news, all domestic news from agencies established in every city, and particularly the really important happenings in the States comprising the particular area of publication. This news can be forwarded by the local offices of the papers in the various cities, which now form local news-gathering agencies over the entire region. In the central editorial office the feature-articles on all vital subjects relating to an adequate defense and exposition of the Faith are selected. Here interesting Catholic-news pictures are chosen. Here manuscripts of serial and short-stories are purchased. Here the editorials are written. All this matter, including heads of a uniform style, is set in a central printing plant. Each column of type is stereotyped. Possibly the publication date of all the papers is Saturday. By Wednesday night all the composition and stereotyping has been done. A complete set of the matter in column strips is sent to each of the twenty papers. This reaches none later than Thursday noon. In the meantime each local editor has been relieved of seventy-five per cent of his present worry. He has but two pages of local news to gather, with exactly four times the present number of

hours within which to accomplish his work. A far more satisfactory handling of the local field will result. For these local columns he does his own composition more leisurely; late Thursday the forms are made up and in the evening the paper goes on Webb presses. It is in the post-office at ten or eleven o'clock and delivered to the readers early Saturday morning.

But there is an important local happening. The Bishop issues a pastoral of purely diocesan interest. It cannot be tucked away in a back corner of the paper, but must be set as a front-page feature-story. The local editor eliminates one of the lesser stories sent out by the central editorial office, and substitutes, with proper display heads, the Bishop's letter. Or a local condition calls for an editorial. The local editor writes this and one of the less important contributions of the editor-in-chief is laid aside for another week.

But will these twenty papers, combined into one, be better off financially than when operating individually? Better. Many arguments prove this but one only need be mentioned here. We have, let us say, a paper of eight pages of seven columns each. A rough estimate would set aside a third of this space for advertising. So there is an average of thirty-eight columns of composition each week for the twenty publications. Combined under one ownership, each paper would set only ten columns of local matter. By having the other twenty-eight columns of composition done once in the central plant and stereotyped there, the combined weekly saving of twenty papers would approach \$800 on composition alone. These \$800 weekly, spent upon an editorial staff for the central office, for news agencies in American cities and abroad, for cable service, for feature-articles and fiction, suggest an editorial excellence that is now beyond any of the individual twenty papers.

Going on the supposition that central editorial offices have been established for other sections of the country and that all cooperate in the dispersion of news and combine in securing a speedy foreign and domestic news-service, the columns of the Catholic press of America would at once hold promise of unusual interest, completeness and timeliness. The telegraph could be called upon to serve the Catholic press, a thing prohibitive now because of cost. Were a vital news-event to transpire on Thursday morning after stereotypes had been shipped, this could be telegraphed to each local office to be handled there. The Catholic paper that the subscribers would receive Saturday morning would be as up-to-the-moment and edited by as highly a specialized staff as the secular daily that came at the same hour and would have an equal proportion of local news. The venture suggests great things from the business standpoint. Catholic papers have been begging for national advertising. With such a combination the central business management could say to the national advertiser: "We have 200,000 circulation in these Central States." This sounds more attractive to the advertiser than the pleas of twenty differ-

ent business managers each saying: "I have 10,000 subscribers in this corner of the State." Nor would the most profitable department, local advertising, wholly out of question for a national publication, be lost. Then we might mention a circulation department. A competent, highly-trained staff such as has built up some of our great secular journals, could be located at the central office to serve the twenty publications. We need not wait for normal times to set upon the course mapped out here. However, despite the hopeful tone assumed throughout the discussion, I fail to see the shadow of its realization forecast. Only this may be stated with assurance. There are entirely undeveloped financial possibilities in the field of Catholic journalism, because each existing publication is sectional, largely limited in circulation to one diocese or to one State. But there is a race in America that has a keen instinct for tracking profits. Some day, a member of it, clothing himself in the hired talent of some able Catholic journalist, will enter the field. That will be a day of sad lamentation for Catholics, when lost opportunities will be regretted and a struggle to regain our self-respect will have to be undertaken.

Will my words prove true if the papers form a compact under their present ownership? No, the Allies retreated until Foch had more than pledges of support, until he had unquestionable authority. Should a few editors, because of some grievance, grow discouraged with the project and withdraw their support, it would fail quickly. In one editor's eyes the Irish question may assume wholly unreasonable proportions. The failure of the central office to cover this topic to his satisfaction each week,

might tempt him to withdraw his support. And in the face of temptation, particularly persistent, we are all weak mortals. The project would no more be feasible under a mere plan of cooperation than it would be to publish one paper with twenty men on the staff each possessing equal and unlimited authority. The central editorial office must not be compelled to wait for the approval of twenty local offices before it can act. Nor must the present haphazard finances of the local papers be relied upon to meet insistent expenses.

Here then is one proposal for developing the existing Catholic press. Not one bit of the present material, not one bit of experience or accomplishment, not one bit of editorial ability is wasted. As to what the future would hold, once this undertaking had been commenced, need not be dwelt upon here. It is reasonable to anticipate that the 200,000 subscribers would gradually be increased to many times that number, since an excellent paper could be offered them, which is ultimately the determining factor of circulation; and perhaps the day would come when the weekly might become a bi-weekly or a tri-weekly and, sometime, the longed-for daily. Each step would mean extension and development of an existing organization. I am not proposing any stock subscription. I do not even place the suggestion I make in the realm of probabilities. But the scheme could be carried into execution, particularly in the section mentioned where most of the twenty papers are privately owned. Furthermore, the proposal has the merit that it could be adopted immediately, while industrial conditions at the present moment would not favor the launching of a new Catholic publication.

A League of Churches

FLOYD KEELER

WHEN one thinks of the outbreaks of anarchy and Bolshevism which are now convulsing the world, it may sound strange to say that the day of disintegration is rapidly passing. But to one who will look beneath the surface, it is evident that this is true, for the present distress is but the death-throe of the anti-social and over individualistic forces which had their rise in the sixteenth century revolution that is dignified by the name of the "Reformation." Men who know nothing whatever of the true animus of Luther and his followers, who would be shocked at the excesses of the reformers in any direction, but who still cling to their religious sects, are beginning to see that in social and political matters, at least, individualism is not the ideal policy.

The bathing of the world in blood for the past few years has demonstrated the need of some force bigger than the will of an individual king, emperor, or State which shall control each for the good of all and which will bring about such a measure of peace and harmony

as will insure their co-operation for the common weal. The thought has been an attractive one to thinkers for many years. Even the critics of the scheme are willing to concede its possibilities and its advocates are boundless in the extent of their prophecies of the good it will work.

The thought naturally follows: Why, if nations can put aside their antipathies, their racial aspirations, and their individual schemes, for the good of the greater number, cannot Christian people of various names do the same? It is true that Protestantism has a family history of division. It came about by means of a wilful cutting-off of itself from the parent stem, and it has been unable to deny its children the privilege which gave it its own being. Time was when Protestants belonged very definitely to some particular sect. Even within the writer's recollection there were parts of the country where family ties were broken and friendships were disrupted over the relative merits of Calvinism and Armenianism. But there has been a great breaking down of denomina-

tional standards and beliefs, though denomination barriers still exist. Many communities are face to face with a problem of empty church buildings and an unchurched population. Hitherto the attempt to settle this by the effort of a denomination to strengthen its hold in a particular neighborhood has been the signal for every other denomination to make advances there also, with the result that its "last state is worse than the first." Recently schemes for the fusion of two or more denominations have come to the front, and there are indications that some of these may be consummated, but even if this union be brought to pass between the main bodies, there will probably be a remnant which will retain the old name and the old ways. Taken as a whole Protestant denominations are not ready to come into one organic body.

Some sort of union must be accomplished, however, or their already dwindling prestige is bound to suffer further. Why not utilize the popular example of the League of Nations and have a "League of Churches"? This is exactly what is being proposed in what is known as the "Interchurch World Movement." The following extracts from a recent study of it will give an idea of its plan and scope:

The Interchurch World Movement differs from all previous efforts at religious unity. No question is raised as to the validity of any ministry. No effort is made to reduce to a common denominator Christian beliefs varying as human nature varies. Each fold may stress its own historic background as may seem right and wise to it.

No new gospel is preached. No amendments are offered to the teachings of Jesus.

Its aim is not union at all, but co-operation. No individual is asked to give up his rights; no organization to merge with any other. Not even ecclesiastical or formal recognition is asked where it has not been or is not freely and spontaneously granted.

The Interchurch World Movement calls the Christian organizations to learn from the war, to help each other to win the common victory, to study one another's plans, to profit by each other's surveys, to do some things together when they can, and, when they cannot, to conduct their separate propaganda at the same time with mutual good-will, profiting by each other's failures and successes. Of course each will maintain its own treasury and regulate its own affairs as heretofore. In faith and prayer each will try to discover as many spheres as possible in which there may be co-operation. There can be no conflict or even competition. Each for all and all for each.

It is an attractive scheme and as the paper above quoted remarks elsewhere "probably most Christian churches will come into it." It would seem to safeguard the Protestant's inalienable right to keep separate and at the same time enable him to give some sort of answer to the man who is distressed with denominational rivalry and its consequent wastefulness and inefficiency. The demand of the present time is that "the Churches" do something that is worth while, and to the ordinary man this means something of a social or humanitarian nature. Thus Protestantism is now demanding the very thing which its founders threw away. They are now

busily engaged in trying to get back that social solidarity which distinguished the medieval Church, but without the center which made it possible.

There seems little doubt that this Inter-Church World Movement or something similar will be put into effect within the next few years, and it will be a movement which will have to be reckoned with. It will be offering a solution for what has been a vexatious problem and the leaders of Protestantism will take heart in the confidence that they have at last achieved a working basis for co-operative action. The scheme looks well and will create a profound sensation. It may for a time carry away a large part of the world, but it cannot be a real or lasting remedy, for it leaves out of account one very important thing, the fact that Our Lord Jesus Christ founded one Church, gave it a particular form of government, and has not left it in such a condition that it could go all to pieces and then re-assemble itself after the alleged fashion of some sea animals! It is quite true that there is such a thing as schism, a condition whereby a part of the Church may retain the essentials of life, but be without its fulness, just as an impingement of the nerves may partially paralyze a member of the body without killing it completely, but the Body of Christ cannot consist, as a certain Protestant catechism says, of isolated "sects, segments, denominations or fragments" all equally good and vigorous and all supposed to contain the true life. One might conceivably bring together a series of members so as to construct a body containing every nerve, bone, muscle, blood-vessel and cell of a perfect human being. One might go further and by mechanical or galvanic action produce the appearance of life therein but after all is over what is left is a corpse and not a living organism. Such will be any League of Churches or Interchurch World Movement or any congeries of sects by whatsoever name known.

There is only one solution for disunity and that is not reunion but unity, and unity means union with the Divinely appointed center of unity, submission to the authority of, and communion with, the Vicar of Christ. This it has always meant, this it must always mean. False Christs and false prophets will arise to the end of time, they will "seduce if it be possible, even the elect" but they can never get away from the one established fact that there is one way and only one that is right, one place and only one where unity may be had, one fold under one Shepherd, serving one Lord, holding one Faith, administering one Baptism, and bowing as a unit to the one God and Father of all.

Mr. Frank Walsh's Career

TIMOTHY D. SHANLEY

THE one great need which required a committee of American citizens to state Ireland's case to the Peace Meeting at Paris, already has been served. Before the committee consisting of Frank P. Walsh, Ex-Governor Edward F. Dunne and Mi-

Michael L. Ryan, went to Europe, the Irish question was largely localized. It seemingly was a matter which lay wholly between England and Ireland, the oppressor and the oppressed. The presence of the American committee gave world-attention to the movement for Irish freedom. The committee threw the entire series of issues into the broad light, limning on the world's screen English injustice against the opinion of mankind. The Irish question well enough understood by those of Irish extraction, is now intelligible to the world. England no longer can act in the dark with her customary disregard of decencies.

She must fend and defend against the intelligence of thinking men and women, the collective thought of the well-meaning and the just. For centuries England has had her cruel hand over Ireland's mouth, stifling Irish racial ambitions, drowning out Irish protests and smothering in a firm grasp every effort to inform and educate the world to a thorough understanding of political and financial abuses suffered by the Irish people. That far the situation has been clarified. Never again will the Irish question be a local one; never again will its protests fall upon deaf ears.

The Committee also has served another material and invaluable purpose, vital to the success of the Irish movement. The Peace Conference is a maelstrom of conflicting interests, racial jealousies and blood-antipathies and its every move is animated by the greed and lusts of striving nations. The interests of Ireland were thrown into its swirling waters, willy-nilly. It was necessary that Ireland's demands be clarified, as necessary that this be done as that the persecutions Ireland sustained be made public as widely as possible. The American Committee has done this too. So that, whether or not the commissioners of the Republican cause in Ireland are heard by the Council of Four, a movement has been given impetus which is as valuable to the Irish project as any of the activities which have preceded it in the eight centuries of oppression and misuse.

Messrs. Walsh, Dunne and Ryan were chosen from among the millions of Americans of Irish blood to voice the protest of the race. The selections could not have been better. Each stands before the people of the United States and of the world as among the best type of manhood. Each has gained fame and repute through personal effort, through intelligence and masterly resource. Of the three, Mr. Walsh is perhaps the most widely-known because of his connection with several nation-wide movements in which the great mass of the people had personal and material interest.

Since early manhood, Mr. Walsh has been a fighter of oppression. He hates it with the strength of his entire being. He has fought all kinds of iniquities, social, industrial, financial and political, in a two-fisted way that has carved for him a niche in the affection of men and women who admire courage and intelligence welded to fine purpose. His great personal efforts for the poor, carried on in his early maturity, are merely in line with his work for labor, which in turn is analogous to his fight as an international figure against political suppression.

Mr. Walsh was born in St. Louis, Mo., July 20, 1864. He came of an old Catholic family, several of his mother's family having been members of Sisterhoods. The inclination holds in the family, for two of Mr. Walsh's daughters took the veil several years ago. Mr. Walsh was educated at St. Patrick's Academy in St. Louis, though poverty forced him before he reached his majority to give up his schooling. He worked at several laborious avocations, his first employment being in a barbed-wire mill. Later he took up stenography and became a court stenographer. While working he studied law and was admitted to the bar in Kansas City in 1889. Two years later he married Katherine M. O'Flaherty, of Kansas City. They have eight children, the two oldest boys being students now at Georgetown University.

Mr. Walsh never held a political office and does not want

any. He has served the public in several capacities aside from politics, among them as chairman of three great social bodies formed in Kansas City for the public good, the Kansas City Tenement Commission, the Welfare Board and the Civil Service Commission. Through his place at the head of the first-named, there was abolished the entire slum district in Kansas City. The work was so well accomplished that it was for years the city's boast that it had no slums. He brought about through the Welfare Board a series of betterments in the housing of municipal prisoners in their food and treatment, and in the matter of pardons and paroles. Through the Civil Service Commission, many of the ills which afflicted the city through political maneuvers were cured.

While busied with this public work, Mr. Walsh also found time to aid in the passage of State legislation which provided benefits for the poor. He paid the expenses of lobbies which obtained the passage of laws providing for widow's pensions by the State and counties, for a juvenile court, for compulsory education, with features beneficial to members of dependent families forced to work at tender ages, and for a series of legislative functions which brought marked changes in the lives of thousands of citizens of Missouri who suffered from oppression.

For forty years a political ring had ruled Missouri. It governed the State's affairs to the injury of the people, there being a public coalition between the majority party and corporations and public utilities in the State. Mr. Walsh became a member of the State Committee of his party. He introduced into a State Committee meeting, a resolution forbidding the Finance Committee to solicit or receive campaign contributions from corporations. The resolution lost, but it precipitated a fight which Mr. Walsh carried to the State Convention. He hired a hall in the convention city and emptied the convention hall of delegates who were anxious to hear him. The movement resulted in the election of an anti-ring governor and the unshackling of the State from corporate control.

Mr. Walsh projected his courage and his energies nationally when he was named a member of the United States Commission on Industrial Relations. He was selected chairman by the members of the commission. For a year and a half the commission probed into industry in an effort to find the causes of industrial unrest. It found them and its work was printed in eleven volumes by Congress. The commission held hearings in every industrial and agricultural center of the country. It heard the greatest employers of labor in the United States, every thinking labor leader, every prominent economist and scores of men and women from the more powerful groups of radicals. The report and testimony for the commission, as printed by Congress, was the most widely-read serious study ever published in the United States, 50,000 copies having been exhausted within a year after its printing. The contents of the volumes have formed the eminent authority on industrial disputes ever since they were printed. The commission widely sets forth the common thought on labor economies, and performed the first thorough probe of industry in the country.

The Commission was organized in 1913 and expired by limitation of the act creating it, in August, 1915. Mr. Walsh became the publisher several months later of the *Kansas City Post*. He tried an experiment with that paper and within four months set it firmly on its feet in a financial way. His experiment was honesty and truth. The paper printed news unbiasedly. Its views were in its editorial page on which was continued Mr. Walsh's fight for industrial freedom for workers. The editorials were marvels of conciseness and lucidity and expressed in full the tenacious courage of their progenitor.

For more than twenty-five years, Mr. Walsh served as counsel for union labor in Kansas City and without payment. He never accepted a fee for any labor case. His greatest single effort for

labor was embraced in the packing-house arbitration which required five consecutive months in preparation and presentation. The arbitrators gave the workers everything they asked, the decision giving shorter hours and material increases in wages to more than a quarter of a million workers.

Last year Mr. Walsh became joint-chairman of the National War Labor Board. The other joint-chairman was William Howard Taft, former President of the United States. Mr. Walsh and Mr. Taft originated the principles of the Board and carried them out in the adjudications and decisions of the Board. The result was remarkable, the United States being able to get a maximum of production during the war and being the only one of the great Powers which went through the conflict without a serious strike. The progress in industrial thought brought about by the principles of the Board will stamp themselves on the progress of American labor for decades. The Board decided 1,200 cases affecting nearly 3,000,000 workers and gave to labor wage-advances equaling \$125,000,000 a year.

In the foregoing there has been sketched only briefly a résumé of the more important things in a busy life devoted to humanity. For more than thirty years, previous to their removal a year ago to New York City, the Walshes lived in Kansas City. Mrs. Walsh became widely known for generous charities, both personal and public and for the large part she played in the support of various Catholic benevolent agencies. The Walsh family is noted for its democracy of outlook and for a gentle optimism that knows no bounds. Ireland's cause, as far as its American side is concerned, seems safe in the hands of men of the calibre of Walsh, Dunne and Ryan.

COMMUNICATIONS

Letters as a rule should not exceed six-hundred words

The Price of Carrots

To the Editor of AMERICA:

One likes to read such letters as Father Tivnan wrote about the high price of oranges, because the cost of living has taken the place of baseball as the leading subject of the day. But I wonder why he picks on the fruit man. Today I paid forty cents a pound for carrots, at a cut-rate cash-and-carry vegetable store, which I think is about three times the price they are charging for oranges in New York. The capitalist who sells oranges for nine cents apiece, even though he made thirty-three millions net profit last year, is a philanthropist compared to the men who are responsible for the high price of vegetables at this time. The law of supply and demand is working with a vengeance when dried onions, carrots and parsnips are luxuries that the laborer cannot buy.

Chicago.

A. R.

Higher Catholic Schools for Colored People

To the Editor of AMERICA:

In a timely and thoughtful letter which appeared in *AMERICA* for June 14, Father Noll, the energetic and able editor of *Our Sunday Visitor*, among other things, points out the need of giving colored youth the opportunity of a higher Catholic education. This matter has been discussed recently by some of the Josephite Fathers. While it is generally conceded that there is decidedly a field for Catholic activity in this direction, there is at present a lack of men and means to establish well-equipped higher schools especially designed for negroes. Many of our Catholics take the stand that industrial training is all that is wanted for the negro. On the other hand, the more intelligent colored people resent the idea that the members of their race are fitted only to be "hewers of wood and drawers of water!" The race is growing in numbers, influence and wealth. Many of the younger generation have the ambition to be useful to their race in the various professions. In a population of 11,000,000 there must be room for such. An army of teachers is needed

in the public and private colored schools of the South. Large towns and cities where there are many negroes, have colored doctors, lawyers and educated leaders of the race. All of these must get their education, as a rule, in higher non-Catholic schools, as there is no Catholic school of higher education for them. Several respectable young colored men consulted the writer one season regarding the possibility of their entering a Catholic school of medicine. Since there was no such prospect, they were forced to accept the inducements of Protestant institutions. In another instance, a young colored convert, of a small, out-of-the-way mission, became a respected physician in a Virginia city.

In the same issue of *AMERICA* containing Father Noll's letter, there is another item giving the remarkable medical and dental records of the Catholic St. Louis University as compared with the two great professional schools of the country, Johns Hopkins and Harvard. Let us hope that in time the strong man, or the religious community, may be found who, under Divine Providence, will be able to establish a Catholic educational center in the South where deserving colored youth may have the opportunity to gain an education, under Catholic auspices, for any profession for which they may be needed or fitted. In his recent letter to the Bishops of the country, his Eminence, Cardinal Gibbons, speaking of home missions, puts a practical question when he says: "On the vast negro population, rapidly increasing in numbers and growing in education and influence, we have made almost no impression. Are our methods at fault or is our zeal lacking? What can be done for all these souls?"

While Protestants have founded famous industrial schools for the negro in this country, the glorious history and traditions of our holy Church in the field of education warrant us in believing that as in the past she has been the teacher of nations and races, so she will also take the lead in the education of our dark-skinned brethren.

Baltimore.

JOSEPH BUTSCH, S. S. J.

Religious Books in Public Libraries

To the Editor of AMERICA:

With regard to the article on religious books in public libraries in *AMERICA* of June 21, the printed report for the year 1918 of the New York Public Library gives the number of religious works as 28,287 volumes. There were added during the year 2,690 volumes, and the circulation for the year was 116,322 volumes. This circulation represents one and one-fifth percent of the whole circulation. The percentage has varied only slightly during a decade. The circulation of 116,322 volumes represents the entire religious demand made upon the library in the three boroughs of Manhattan, the Bronx, and Richmond. What proportion of this is Catholic it is not possible to say, but I believe it is safe to assume that the largest part of it is Catholic. It would appear that the library does not play any considerable part in the religious life of the community. We do not read religious literature, not because it is out of our reach, but because we do not wish to do so. The library, informing literature, and knowledge that is worth having, are within easy reach of all the residents of New York, but all residents do not take advantage of the privilege.

I do not know how to bring about an interest in Catholic literature among our people, and I am not indifferent to the matter. Sometimes when I look at the bedraggled five-cent pamphlets in the church vestibule I think that a beginning might be made there. Books are attractive when they are fresh and clean, not otherwise. And again books need the spoken word of recommendation. Puffery in type has done its worst. Nothing can harm them further. And it is almost idle to speak of books in a general way, but it would be worth while to speak of some particular book, even though it were a five-cent pamphlet.

Brooklyn.

STEPHEN I. HANNIGAN.

A M E R I C A

A·CATHOLIC·REVIEW·OF·THE·WEEK

SATURDAY, JULY 5, 1919

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The second of a series of important articles on the situation in Ireland as observed during a personal investigation there by AMERICA's special staff correspondent appears in this number.

Senator Sherman's "Vaticanitis"

SENATOR SHERMAN'S diatribe against the Vatican, the Papacy, and the menace of Catholic domination of the world that he says lurks in the Covenant of the League of Nations can have no effect save to make the Senator ridiculous. His understanding of the doctrine of Papal infallibility is a caricature, his misrepresentation of the Papal claims to temporal power an invention of his imagination, and his setting forth of the implications in the spiritual supremacy of the Pope is a perversion of the truth. The ignorance displayed by the speech is unworthy of a twelve-year-old child and its falsification of the truth is an insult, not merely to the 19,000,000 Catholics in the United States and the 300,000,000 throughout the world, but to the intelligence of every citizen of our land. The conclusion to which it leads serious people is that Senator Sherman, when it suits his purpose, can play fast and loose with the truth, or else he is lamentably ignorant.

Archbishop Mannix's statement, made not so very long ago, "We Irish take our religion from Rome, but our politics we look after ourselves," is true of every Catholic country. Senator Sherman must have realized that he was refuting his own statement about Papal supremacy, when he said that the Pope was German in sympathy in the war. Even Senator Sherman cannot have forgotten that almost every one of the Catholic nations who he says will vote as the Pope tells them in the League of Nations, were violently anti-German in the war. By what logic does he deduce the conclusion that the nations who during the war opposed the Pope's politics, on the supposition that he was pro-German—the supposition being Mr. Sherman's—will after the war support his politics?

The whole basis of his opposition to the League of Nations is summed up in this statement: "The Vatican is a most ardent advocate of the Covenant of the League of Nations." It will be instructive to analyze the Senator's proof of this statement. He says "On March 16, 1919, President Wilson conferred with the Vatican at Rome."

This is absolutely false, for on March 16, 1919, Mr. Wilson was in Paris, not in Rome. Senator Sherman goes on to assert that, "The report of the interview is published in the *Congressional Record* for May 23." This also is false. On May 28, Senator Sherman, apropos of nothing, asked that a news-dispatch of the New York *World* of March 17, be printed. On consulting the *Congressional Record* for May 23, we find that the news-dispatch is an account of an interview granted to Beatrice Baskerville on March 16 by Mr. Andersen. A portion of it is devoted to Beatrice Baskerville's remembrance of what Mr. Andersen told her that the Pope had told him concerning the interview between the Pope and Mr. Wilson, which as every one knows took place on January 4, 1919. The pertinent passage is here quoted:

What passed between the Pope and President Wilson when he was received at the Vatican has been the subject of much speculation. Hendrik Christian Andersen, the famous American sculptor, today told me of the impression President Wilson made on the Pope as described by his Holiness. "I was surprised by President Wilson's keen interest in his League of Nations," said the Pope to Mr. Andersen. "He was so simple and frank that I liked him immediately. I must say that when I first heard talk about the League of Nations I did not feel enthusiastic, but President Wilson put the matter so clearly that my doubts began to melt, and before our interview closed I agreed with him on the main lines of his plan. The President struck me as being far more interested in his League of Nations than in fixing the frontiers of the newly created States. He could talk of nothing else and converted me to his ideals."

The fact that most of the press-reports about the Holy Father's views have been categorically denied by the Secretary of State, tends to make us suspicious of any statements purporting to give the Pope's views. Moreover, there is internal evidence in this particular press-report which lays its accuracy open to the gravest doubt. Even so clever a talker as Mr. Wilson would need considerable time to win over one who was not enthusiastic about his plan. That he should have been able to gain favor, as the *World* dispatch asserts, during the interview he actually had, passes belief, for that interview lasted exactly eighteen minutes. Supposing that Mr. Wilson monopolized the entire conversation, which is not credible in one of his wonted courtesy, he would have had only three minutes more than a quarter of an hour for convincing his Holiness. As a matter of fact he could not have had more than nine minutes, for being unable to speak either French or Italian, he had to employ an interpreter, an office which Mgr. O'Hearn, Rector of the North American College, kindly fulfilled. It would appear that the news-value of the dispatch which is printed in the *Congressional Record* is not great. Yet that is the most credible part of Senator Sherman's whole speech!

President De Valera's Appeal

"THE men who established your Republic sought the aid of France. We seek the aid of America," said Eamonn De Valera, the President of the

Irish Republic, in the appeal he made to the American people when he met the representatives of the press in New York, June 23. "I come here," he continued, "entitled to speak for the Irish nation with an authority democratically as sound and as well based as that with which President Wilson speaks for the United States, or Lloyd George for England, or Clemenceau for France." By a majority of three to one, the speaker then proved, Ireland voted last December for the right of national self-determination, and the deputies subsequently "chosen on the direct issue of the establishment of the Republic outnumber their opponents by more than two to one, the exact figures being seventy-three to thirty-two," a degree of unanimity which is "higher than that claimed by the American colonies when they declared their independence" of England.

"Every schoolboy knows" the catalogue of grievances the signers of the Declaration of Independence drew up against George III. "The history of the present King of England," reads that renowned document, "is a history of repeated injuries and usurpations, all having in direct object the establishment of an absolute Tyranny over these States." Twenty-eight grievances are then enumerated, among them being these:

He has endeavored to prevent the population of these States. He has obstructed the administration of justice. He has erected a multitude of new offices, and sent hither swarms of officers to harrass our people. [The King is also charged with] Quartering large bodies of armed troops among us, protecting them by a mock trial, from any murders which they should commit on the inhabitants of these States; cutting off our trade with all parts of the world; imposing taxes on us without our consent; depriving us, in many cases, of the benefits of trial by jury.

Strikingly similar in tone to our Declaration of Independence is that passed by the Irish Republican Parliament January 21, 1919, for it begins:

Whereas, the Irish people is by right a free people, and whereas for 700 years the Irish people has never ceased to repudiate and has repeatedly protested in arms against foreign usurpation; and, whereas, English rule in this country is, and always has been, based upon force and fraud and maintained by military occupation against the declared will of the people . . . Now, therefore, we, the elected Representatives of the ancient Irish people in national Parliament assembled . . . solemnly declare foreign government in Ireland to be an invasion of our national right which we will never tolerate, and we demand the evacuation of our country by the English Garrison.

Some idea of what the English occupation of Ireland means today may be gathered from the recent report of the American Commission, from the series of papers our staff correspondent in Ireland is now publishing in these columns and from a strong article contributed to the June *Studies* by John J. Horgan on "Precepts and Practice in Ireland." After reminding the reader that Premier Asquith, speaking in the House of Commons, August 6, 1914, declared that, "We are fighting to vindicate the principle that small nationalities are not to be crushed in defiance of international good-faith by the arbitrary will of a strong and overmastering power,"

Mr. Horgan contrasts with those fine words of the Prime Minister the following grim record of England's recent "government" of Erin:

In the year 1917 there took place in Ireland 349 arrests for political offences, 11 raids in each of which large numbers of private homes were entered and searched, 18 baton and bayonet charges, 24 deportations without trial, 36 courtmartials, 269 sentences, and seven deaths arising from the violation of public right. In 1918 there were 1,107 arrests, 260 raids, 81 baton or bayonet charges, 32 public meetings suppressed, 91 deportations, 12 papers suppressed, 62 courtmartials, 973 sentences and 6 deaths through military violence or prison treatment. A French paper recently stated that 860 persons were sentenced to imprisonment in Northern France during 1917-18 under the German military occupation. The persons imprisoned in Ireland during the same period numbered 1,333.

Mr. Horgan then exposes England's attempt to control Ireland's economic life by introducing into Parliament not long ago a bill placing "all transport sources of production, and all projects for future development in the hands of the British Government," shows that martial law, rather than trial by jury, now prevails in the country and recalls the fact that Ireland's contribution to the Imperial Exchequer during the past four years, ending March 31, 1919, must have amounted to £102,000,000, though the country's taxable capacity was reckoned by Childers Commission in 1896 to be less than £5,000,000 a year. "No one can now hide the fact that Ireland is being shamelessly exploited," is the writer's unescapable conclusion.

So it would appear that if the American colonies had excellent reasons for declaring themselves independent of England in 1776, Ireland unquestionably has much stronger ones today. All fair-minded Americans who ponder well President De Valera's appeal, cannot consistently withhold their sympathy and help from the Irish Republic in her struggle for independence.

Protestant Effort in Rome and Italy

FOR some months past *Les Nouvelles Religieuses* has been publishing a series of articles on Protestant activities throughout Italy, but especially in and about Rome. The articles were so detailed and so well-documented that at their conclusion the Holy Father sent an autograph letter, complimenting and thanking their author, the Rev. Jean-Baptiste Frey. A summary of them has appeared in the current number of the *Messenger of the Sacred Heart*, and a brochure, which reproduces them in full has been printed by the *Bureau Catholique de Presse*. Now that the information has been made accessible, it is to be hoped that the matter will not be allowed to remain merely an object of surprised interest, but that practical steps will be taken to cooperate with the Catholics of Italy to withstand this attack on the very center of Christendom. The words of Pope Benedict XV will emphasize this need better than anything else. He says in his letter to Father Frey of February 9, 1919:

For many years the Sovereign Pontiffs have been grieved to see heresy being propagated in the Eternal City and in the

other districts of Italy, and our own Father's heart is filled with intense grief when we think of the disastrous consequences for souls which is the result. You have shown in your thoroughly documented study the constant progress which evil is making, the organizations of every kind which cover the country, and the implacable hatred with which they regard the Church of Christ and its Head.

May these opportune revelations open the eyes of all Italian Catholics and impel them to greater efforts in watching over and safeguarding their most sacred treasure, the Faith, "the principle of salvation, the foundation and root of all justification." May the Catholics of other lands also realize their duty and contribute to the defense of their holy religion in regions where Christ wished to place the Chair of His Vicar. No child of the Church can be disinterested in the fate of his brethren, and still less in the fate of Catholicism at the very center of Christendom. The Church has received from its Founder the promise of immortality, but souls can perish.

The danger to the Faith is further emphasized in the *Civiltà Cattolica* for May 3, 1919, in which it is pointed out that, according to the census, the number of those belonging to non-Catholic sects had grown from 65,595 in 1901 to 123,253 in 1911, and that in the same period the number of those belonging to no religion whatever had grown from 36,092 to 874,532. It is evident, therefore, that the work of uprooting the Faith is making progress, and that vigorous efforts must be taken if still further progress is to be prevented. One of the most potent means of Protestant propaganda is the erection and maintenance of various kinds of social works: to counteract their influence similar institutions must be conducted under Catholic auspices. This requires money. An organization called the "Preservation of the Faith in Rome," is doing something in this direction, but its yearly revenue of \$20,000 is hopelessly inadequate to cope with the millions of dollars that are at the disposal of the sects. Catholics of every land should take the situation seriously to heart, and do what they can in the way of prayer and pecuniary assistance to offset the present danger. As it is American money to a very large extent that is making possible the attack on the Faith, it is only right that the same source should provide at least a portion of the funds to check the assaults of heresy.

Bolshevism and Atheism

MAJOR E. LOWRY HUMES is the counsel for the Senate Judiciary Committee in its investigation into the various phases of German propaganda and Bolshevism. For their zeal and ability in aiding the committee in its work Major Humes and his assistants—Captain Lester and Mr. Benham—have received the thanks of the members of the committee, Senators Overman, King, Wolcott, Nelson and Sterling. That part of the report which Major Humes and his aides submitted with regard to Bolshevism was lately published in the *New York Times*. Its frank and fearless unmasking of the monstrous evil now lurking at our very doors is a patriotic service of the highest value.

With an admirable sense of realities, the framers of

the report study the nature and the principles of Bolshevism and the consequences which would necessarily follow its application. These latter they study in the actual history of the present-day Russia and revolutionists like Lenine and Trotzky. But they show with telling effect what Bolshevism, the rule of a selfish and criminal but bold and absolutely heartless minority, would accomplish in the United States, supposing for a moment that it could gain an entrance and a lodgment here. In Russia it is the rule of terror by a minority, unparalleled in modern history, unequaled perhaps by the savagery of Ivan the Terrible, of Turkish sultans, or the Marats, the Dantons and Robespierres of the French Revolution. It spells economic, social, political disaster. It is not a revolution, it is pandemonium. It is a protest against all that man has ever revered.

Although Major Humes clearly and forcibly pictures the material ruin that would follow the introduction of Bolshevism into the United States, the economic degradation, and the attendant political and social anarchy that would lower us to the level of the cave and the jungle man, he enumerates, with a far wider vision and sounder philosophical views, the religious evils that would ensue. He is not afraid to assert that the atheism that pervades the whole Russian dictatorship of Lenine, Trotzky and their henchmen is clearly reflected in the activities of their revolutionary brethren in the United States. He informs us that in their publications they have denounced "our religion and our God as 'lies'." Their attitude towards Christianity, he tells us, is absolutely revolutionary. For Russian Bolshevism prohibits religious schools and the teaching or study of religion, except in private. It is actively and aggressively atheistic. If carried out here, Major Humes informs us, this new social philosophy would necessitate the abolition of "194,759 Sunday schools, and a great number of seminaries, colleges and universities; 19,935,890 Sunday-school scholars would be deprived and prevented from enjoying the institution that has become an important part of their lives and is one of the great moral forces of the nation." He adds: "Catholic schools, colleges and seminaries to the number of 6,681 would be suppressed. Church property to the value of \$1,670,600,582 would be confiscated and 41,926,894 (census of 1916) members of 227,487 church organizations would be submitted to the domination of an atheist dictatorship."

These are brave words. Perhaps better than any lengthy discussion of the nature of the Russian evil, they may bring home to the American people, which in spite of the inroads of unbelief, still in the mass, believes and trusts in God, the danger hovering over the Republic. The entire report deserves the careful perusal of every patriotic citizen. There can be no room for Bolshevism and its canker in the heart of the genuine American. It is an insane revolt against society, reason and God.

Literature

ROBERT CORTES HOLLIDAY

"LITERATURE I love, but reviewing is a bad business," wrote George Bancroft back in the eighteen-twenties. Those were years when the triangle dispute between author, editor, and reviewer was kept very warm by that most persistent of shrews—misunderstanding. Possibly recent times, with their wealth of new outlook, have helped to further the realization of a hope expressed formerly in these pages that the members of this trinity would cease each to be the other's petard and would pool their resources in an effort to produce a greater literature—a masterpiece. There is civility, at least, between editor and author; the one is appreciating more and more the limitations besetting the other, there is greater willingness in both to defer upon occasion, and in extreme cases the printed rejection-slip is saving much explosive ink. Then, too, the reviewer has become more of a law unto himself and, with the general softening of manners, has been growing in courtesy and catholicity of taste. Reviewing is now "of the profession," and, beside enlisting the best talent for special service, has afforded an apprenticeship in letters which has rendered fast the grasp of not a few of the present school of American writers upon their calling. It is no longer bad business.

As a reviewer it is that Robert Cortes Holliday chooses most to refer to himself, and as a reviewer we like to consider him. The natural virtues of a good reviewer do so much to give his writings the genuine note which quickens their claim on a more than ephemeral consideration. After all, the volume on Tarkington, the first of his books, is hardly that staid product, that representation of still-life, which we have often been introduced to as biography. It is more a well-woven series of reviews; of the novelist and his earlier career, of his works, and of his present status. Then, if the word review is allowed in a slightly Mitfordian sense, the essays collected under the savory title, "Walking-Stick Papers," are at their best as the improvisations of a reviewer; only these reviews deal not with books, but with the eccentricities of men and the suggestiveness of common themes. Lastly, the red rose of Mr. Holliday's endeavor, written in tribute to one who was with him a fellow-reviewer, might be called also the greatest of his reviews. In it all his fair-mindedness, his sense of proportion, and the cream of his experience as a bookman have found their crucible.

The memoir of Kilmer has received its fittest praise long ere this, but it cannot be prescinded from in a resumé of the writings of Robert Cortes Holliday. It is his happiest effort. There is a singular attraction in fairness wherever found, and in thorough fairness the memoir of Kilmer rings eminently true. Touching passages sum up the sincerity and unflinching character of the poet's Catholicism which must remain as a memorial, likewise, to the work of an author who could so well fathom the principles and feelings of a friend. They were the most critical for one not of the Fold. Joyce Kilmer's own words, "I like to feel that I have always been a Catholic," are presumed as the *motif* in portrayal of a singular character, and the treatment keeps sincerely to fact. With its sure, half-prophetic inauguration, its order and taste, and its intimate arraignment of personality, the memoir is an excellent introduction to Kilmer and none who have been presented through its pages have failed to notice that as an introduction it is charmingly spoken. Its atmosphere breathes of appreciative friendship, quick with quiet emotion. The work is a monument to that friendship and the dedication is at one and the same time its epitaph. "The two were united in all the symbols of affection between men," is the avowal with which Mr. Holliday limns the memoir of Kilmer.

Knowledge of the haste required in collecting the bits of verse and prose which together with the life-sketch of Joyce Kilmer form the matter of the two volumes, make us wonder what more leisure could have meant to such a work. Would the spirit of Kilmer have been more faithfully connoted in its prose setting? Would there have been a tastier editing of that clear verse, those essays, and the rest of that significant prose? Potentially, there is always room for improvement, but with the general arrangement of "Joyce Kilmer" and the sheer honesty of the memoir, we are rightfully content.

"Booth Tarkington" is, of course, more complete as a biographical review than the account of Kilmer, though as a picture of individuality and vehicle of a more correct style it will hardly surpass that later venture. Nevertheless, it must remain as a surprising study of the talents and personal traits of the Indian novelist. The Tarkington of youthful days is set down, the precursor of the mature writer. His popular knack of manner and the manifestation of a certain precision and ease which blended together in his writings to give him so deserved a name, are told with the sure stroke of the practised reviewer. Holliday professes a perfect horror for "blurb" tales, and "bunkum" finds no place in any of his writings. His dictum that a reviewer "goes easy" with books and authors does not mean with him a slinging of fine adjectives. A just review puts an author through his paces and comments pointedly the while. Anyone to whom has come the opportunity for a perusal of "Booth Tarkington," will very likely conclude that both the novelist and his books could scarcely receive their due from a more practised hand. The volume is dubbed a "little book" by its author, but its 200 or more pages give ample proof of his sense of balance and adaptability of style. Colloquialisms—politely branded with quotation marks—are not infrequent, but they have a certain aptness and effectively preclude ennui. Tarkington has been a powerful leaven for good in American fiction and offered a theme for excellent biography far more than for the silly legends which are, somehow or other, coupled with the names of popular writers. His rendering from the pen of one who, too, is a native of Indiana is, in general, complimentary, but entirely true.

His friendship with Joyce Kilmer had something to do with encouraging Robert Cortes Holliday in a literary course which has been euphemized in "Walking-Stick Papers." At least, in the memoir, the reviewer is frank in acknowledging the receipt of a position on the New York Times through the influence of his friend. The position, moreover, he hints at as not insignificant and one somewhat rivaling Kilmer's own. "Walking-Stick Papers" have found a vogue almost identical with that of "Joyce Kilmer." Their third printing came within about a month after the delivery to publishers of the second edition. Capped and booted respectively, we might say, with two choice bits of essay-writing ("On Carrying a Cane" and "On Wearing a Hat"), these roundabout sketches go blithely on their way. A whimsical mood, an original viewpoint, and a keen ability to discern the petty foibles of men, together with the power of association, have done much to make them. The author takes a point of vantage which is "inside out," so to speak. The interest in art exhibitions centers not around paintings, but casts its spell through the crowds that throng there. The clerk in the book-shop is not looked upon; he himself gazes and analyzes and tells of the mannerisms of his *clientèle*. He is the aristocrat of the counter, the manager of a little stage. He is, moreover, Robert Cortes Holliday. "Fish reporter," reviewer, seller of books, publisher's reader, editor, and traveler: the verve of these essays arises from their being re-

views of the author's own experiences. They have, too, a "bellettristic" tang, an effect which is heightened by those thoughtful, moderate vignettes of Anglo-American points of difference.

No hint of stress, but the bright, the piquant side of his various embarkings adorns the pages of "Walking-Stick Papers." It is only in a later essay in the *Bookman* that the author suggests the drudgery of hack-work. Still, to this literary probation, this training as a literary roustabout and reviewer, Holliday possibly owes much of that enhancing soberness of style, that air of *camaraderie* with books, which have led critics to conjure up Elia for comparison with flattering recurrence. He is possessed of a technique which is free from any outburst of nervous exuberance, and, if he manifests any one characteristic trait, it is a liking for what is wholesome. He is always looking up. Among the poor, in the frowsy courtyard, the region of squalid and dingy chop-houses, he takes his stroll. "The thing to do in this world," he observes, "is to get as much innocent pleasure out of the spectacle as possible." The sentiment bespeaks his attitude towards life, just as his remarks on the virtues of a good reviewer in his essay, "That Reviewer 'Cuss,'" give us his outlook on what has been to him much of a profession. The cane as a mark of nobility is quaintly alluded to in the prologue to "Walking-Stick Papers." In expressing a general appreciation of their author, we might say that, among his contemporaries, for the likable qualities he manifests, Robert Cortes Holliday can well afford to carry a cane.

PAUL D. SULLIVAN, S.J.

DE VALERA

*"There's Wine from the royal Pope,
Upon the ocean green;
And Spanish Ale shall give you hope,
My Dark Rosaleen."*

James Clarence Mangan.

Out beneath the night
And beyond an olive sea,
I saw a vision white
As daisies seem to be
In that country of the Gael
Where the daisy's petal gleams
As red as the Spanish Ale
That Mangan drank in dreams.

And before the night had gone,
Once more I gazed afar
Upon a vision wan
As the many poets are
Who wear the martyrs' sign
On wounded bosoms, long
As red as the Roman Wine
That gleams in Mangan's song.

But I, who stood in awe
At the vision strangely seen,
Know naught of what I saw
Nor what it all may mean;
But I know that it was good,
Being white as a Papal crown
Yet red as the Spanish blood
Of this Man from Mangan's town.

FRANCIS CARLIN.

REVIEWS

The Life of John Redmond. By WARRE B. WELLS. New York: George H. Doran Co.

"I say to the Prime Minister and through him to the people of Great Britain, you have kept faith with Ireland; Ireland will keep faith with you," declared the subject of this very readable biography in the course of a speech he delivered in the Dublin

Mansion House, September 25, 1914. "Having got us to induce our people to make the tremendous sacrifice of agreeing to the temporary exclusion of the six Ulster countries, they [the Coalition Ministry] have thrown this agreement to the winds," was the sad admission Mr. Redmond had to make some two years later in the House of Commons. In those quotations can be read the tragedy of this great Irish leader's career: He trusted England. His speech on August 3, 1914, in which he promised Sir Edward Grey that "We will ourselves defend the coast of Ireland" made that country, in the words of the Foreign Minister, "the one bright spot in the very dreadful situation." Though he probably "took the curve too sharply" in speaking thus for all his countrymen, it is highly probable that if England only had the sense to avail herself of the help Mr. Redmond so generously offered her, and had she not by a succession of acts of consummate stupidity and treachery made nearly every Catholic Irishman despair of ever receiving justice from England, the triumph of Mr. Redmond's lifelong policy of Home Rule within the Empire would now be an accomplished fact. But the series of blunders that began with the attitude taken by the War Office toward Irish recruiting, with the delay in passing the Home Rule bill, and with the favoritism shown the rebellious Carsonites, was continued by the execution of the Easter Week patriots and by placing Ireland under marshal law and ended with the betrayal of Mr. Redmond by treacherously inserting into the Home Rule bill, which he had approved, two new provisions completely changing the character of that document. No reasonable person who reviews with the author of this restrained biography the account of the folly, cruelty and perfidy England has displayed during the past five years in her misgovernment of Ireland, will wonder that great enthusiasm for the new Republic is now spreading like wild-fire through this country.

Mr. Wells gives on the whole a fair and unbiased account of the Irish leader's career, and pays him well-merited tributes as a parliamentarian and organizer. Like O'Connell and Parnell he died after he had lost the confidence of most of his people. But that disaster was due to England's success in deceiving a "great Irish gentleman who played for a high stake gallantly, and lost without dishonor." Mr. Wells is quite wrong however in saying that the "Irish in America" now stand by the principles for which John Redmond lived and died, since an overwhelming majority of those of Irish blood in this country are Sinn Feiners. Indeed it is hardly "respectable" to be anything else now. As this biography shows, Mr. Redmond was always a staunch Catholic. He was warmly attached to Clongowes, where he received his classical education. At that college's centenary celebration in 1914 he said: "I know I was taught here to accept success without arrogance and defeat without repining. I know I was taught here by precept and example the lessons of truth, chivalry and manliness." And at a St. Patrick's Day banquet two years earlier Mr. Redmond declared: "To the Jesuits and to Clongowes I owe all that I have of good and all that I may have been able to do, or tried at least to do, for the happiness and greatness of Ireland." W. D.

The Society of Free States. By DWIGHT W. MORROW. New York: Harper & Brothers.

The New York *Evening Post* originally contained the papers reprinted in this book. The author briefly outlines the various peace plans that have entered into the economy of nations and then discusses the covenant recently drawn up at Paris. To reconcile liberty with order is the age-old problem, and the present attempt to bring self-determination into the general world-order is but a part of this problem. The League of Nations has for its object the limiting of the powers of the separate States only in those activities that might bring the whole family of nations into a general conflict. The present draft attempts to accomplish this by arranging bodies of common counsel with power to discuss

and recommend, and by putting a long period of discussion in the pathway of disagreeing States before they take up arms.

Dwight Morrow has covered his subject ably in the brief historical survey of peace plans, that he has made. A rather studied avoidance of theorizing and a conservative estimate of every peace-plan worthy of the name, coupled with a good bibliography and index, make his volume of worth to the student of the League-of-Nations idea. A chapter on the Papacy and world-peace would enhance the value of his next edition. His essay on the spirit of nationality is especially good. Very sanely the writer advocates a thorough discussion of the Peace Covenant in the press, the pulpit, the schools and in public meeting places. No one can say that the League of Nations will eliminate war. We must not leap in the dark. If the present draft is what its defenders claim discussion cannot harm it. "Open covenants openly arrived at" must form the basic structure of a lasting peace.

G. C. T.

BOOKS AND AUTHORS

The *Catholic Mind* for July 8 begins with "The Laymen We Need," the stirring address Father Reville made last month at the State Convention of the Vermont Knights of Columbus. Today's Catholic layman, he maintains,

must not be afraid to take his part in shaping the policies and the programs whatever they be that make for the welfare of the nation. We complain that at times Catholics are not sufficiently represented on the Boards of Education, in charities work, in the social movements for the care of children and the poor, or in the larger councils of the nation. Very often the reason is that we have not the experts, the trained men and women, the specialist needed for the position. You must supply them!

Bishop Brossart then shows how "The Catholic School is the Country's Bulwark" and Father P. P. Crane explains "The Church's Mission in America Today."—Catholic children who have not yet seen the *Maryknoll Junior*, the attractive little monthly for zealous boys and girls which was started some time ago by the Catholic Foreign Mission Society, Ossining, N. Y., should make haste to procure the June number. The new periodical is "the little brother" of the *Field Afar*, is only \$0.25 a year, is full of interesting pictures, and is admirably edited by "Father Chin."

The June *Month* opens with an interesting article by Father Thurston on cases of "Telekinesis" that happened to the Church's Saints and mystics, the most frequent instances of the marvel being angel-administered Holy Communion. Father Garrod vividly describes a chaplain's experiences during the "French Warfare in East Africa," there is a congratulatory editorial on "The Tenth Birthday of AMERICA" which we appreciate highly, and M. G. Chadwick contributes this sonnet on "The Young Cardinal, Jacopo of Portugal, who was noted for his austere life and died in 1459 at the age of twenty-six; his tomb by Antonio Rossellino is in San Miniato.":

Within his Chapel on the northern wall
He rests at peace, clad all in chastity;
And here the happy angels watch him die,
Smiling, adoring. Where the rich lights fall
Lies he, the gathered lily, that was tall
And strong in the Sun. His hands are quiet now,
The miter lies upon the young grave brow,
And this world ebbs away beyond recall.
No tears have fallen in a bitter rain.
Where is dark brooding death, and where the sting
Of aching flesh, mortality in pain?
Life's star is waning in the dawn,—oh bring
Fresh garments, for he wakes to see again
The Sun, the splendor of a Second Spring.

Miss Isabel Clarke's latest novel, "Their Name is Legion" (Benziger), is a vivid description of the dangers threatening mental, moral and physical health which lurk in the practices of Spiritism. The book is not quite so artistic as other works by the

same author; it is nevertheless a strong presentation of a thoroughly Catholic position, carefully and effectively wrought out.—Another good novel by a Catholic writer is "Second Marriage" (Doran) by Violet Meynell. It is the very antithesis of the foregoing, being a series of minute character-studies, over-elaborated perhaps and too detailed for sustained interest, but very attractive in their way—"The Pelicans," (Knopf) by E. M. Delafield, is likewise a clever intensive study of the personalities of a small group, with little or no plot, and a ruthless insistence on every vagary of thought that enters the heads of some garrulous women. Throughout there is a mild but effective cynicism displayed for things Catholic.—E. F. Benson has used the phenomena of Spiritism as material for an interesting novel called "Across the Stream" (Doran). Rappings, mediumship, trances are cleverly introduced and the whole story moves along with the power of weird interest. In these days when men and women whose lives have been darkened by the death-toll of the war, and whose hopes are fed by the empty promises of Spiritism, the book will find many an anxious reader. The possibility of Spiritistic phenomena, and their actuality speak from E. F. Benson's pages, but their uselessness for the end in view, and their deteriorating effects on the deluded victims are also well described.

EDUCATION

Schoolmaster and King

WERE princes to understand their duties as conscientiously as the Anglo-Saxon Alfred, there would be more of them on the throne today. The whole life of this Catholic monarch proves that he was every inch a king, and that he viewed his kingship not as a vain personal adornment or a heightened opportunity for the gratification of his own selfish ends, but as a trust given him for the welfare and the happiness of his people. If Ethandun and Wilton cannot be compared to the fields of Ypres and the Marne, and Guthrum the Dane, widespread as was the terror which he cast over the fields of the North, pales before the German war-lords of the twentieth century, it is none the less true that the brave West-Saxon king by his victories over the sea rovers of the North saved his people from impending doom. In that momentous hour Alfred was the sword and the buckler of the Anglo-Saxon race. He showed on the field that he could fight. In the calm of returning peace he proved that he could govern and rule. It was not enough to save his subjects from foreign domination. He realized that he had to redeem them from greater evils, ignorance and barbarism. In order to accomplish this truly kingly task, he put aside the sword and took up the pen. The king became schoolmaster.

THE MAKER OF ENGLAND

IN her book "Alfred the Great" (Putnam) Miss Beatrice Adelaide Lees calls the West-Saxon prince "the Maker of England." Like many of those designations added to the names of great men, the phrase might be challenged as to its strict accuracy. It is almost too much to call any one individual the molder of his people's destinies. But there is much in the life of the victor of Ethandun to justify his title. It is true that Alfred did not found Oxford, nor institute trial by jury, nor the so-called frankpledge, nor originate the parliamentary system. He did not at once gather under his rule the whole of what we now call England, nor divide it into shires or hundreds. Yet by his victories over the Dane and by that atmosphere that hovers over those whose outlook is not narrowed by the boundaries of clan or province, he gave a sense of cohesion and unity to the scattered and rival races then living on Anglo-Saxon soil. He spoke the language of their common purpose and a common destiny. He began the making of England by insisting upon the fundamental principles of strong and lasting commonwealths, the fear and the love of God. His Code opens with the Ten Commandments. It

gives everywhere, as Miss Lees says, "the clear recognition of the art of government as the essential function of the true king, and the distinct conception of the king as a craftsman, carrying out the commands of a Divine Master by means of human tools." Alfred had the conception of kingship common to St. Louis of France and Alphonso the Wise of Spain. It was a trust given him, not for himself but for those committed to his kingly care. Alfred is the Maker of England because he saved it from the enemy, because he was one of the first to show that her future was on the seas, for he was one of the first to organize and nationalize her navy and because he instilled into the nation that sense of dependence upon the will of God, those ideas of freedom, of personal independence as well, to which in its best days, it owes so much of its success.

HIS HELPERS IN THE TASK

IF the first efforts of the Wessex king were directed to the material restoration of his realm, he had still more at heart its moral and spiritual reconstruction. In Northumberland and Mercia where once flourished the schools of Egbert and the Venerable Bede, scholarship and learning had greatly suffered from the incursions of the Danes. In Wessex, too, letters were still in the stage of infancy. Alfred himself tells us that at the beginning of his reign, he could not remember a single priest south of the Thames who could render his service-book into English. If the Saxon monarch sent ship captains to explore the White Sea, as we read in the splendid page which Green has given to him in his "History of the English People," if his envoys bore his presents to the Churches of India and Jerusalem and to the Holy Father in Rome, thus carrying far and wide the name of the rising kingdom, he made special efforts to attract to his service men who could help him in the education of his unlettered subjects. He built and restored countless monasteries and schools, but when erected and renewed these often had not the teachers to train the brethren and the scholars in their cloisters. For the new royal abbey of Winchester the king had to cross the Channel and summon the learned Grimbold from St. Omer. At his invitation Plegmund and Werfrith came from Mercia. When the prince in gratitude for his deliverance from the Danes, as Green again tells us, raised another monastery at Athelney, he called John the old Saxon away from his abbey at Corbey to guide it in the ways of letters and piety. Alfred's future biographer, Asser, came from Wales, while John Scotus Erigena brought to the more calculating teachers in the Anglo-Saxon schools something of his Celtic daring and spirit of innovation.

Alfred had one of the instincts of all truly great men. He availed himself of the talents of the specialists around him to build up under his general direction the State which he had just saved from ruin. Eager for knowledge, he sought it everywhere, from school, and monastery, from the seafaring men from across the seas, from the artists and the craftsmen whom he had summoned to his court, or whom the fame of his virtues and knightly deeds had attracted there. If the English monarch did not exercise over his contemporaries the fascination exerted by Charlemagne, whose memory still lingered fresh and potent in the last half of the ninth century, and if he did not entertain dreams of a world-empire like the Frankish monarch, Alfred had something of that steady glow of power which does not indeed dazzle but invariably holds and attracts. He attempted no scheme of world-embracing policy. He had a little realm to rule. He ruled it unselfishly, efficiently, in a right kingly fashion. He ruled it so well that the wiser men of his own generation regretted that his realm was bounded by the northern straits, that it did not extend to those lands in continental Europe then so sadly torn by discord among princes, the incursions of the barbarians, the evils of almost uninterrupted civil and partisan war.

THE SCHOLAR AND THE SCHOOLMASTER.

THE real work, however, of educating his subjects, as Green remarks, was not to be done by the scholars whom Alfred had attracted to his court. It was to be done by the king himself. If the sense of racial continuity and unity is found in the descendants of the men whom Alfred led to victory at Ethandun, it may be assigned in great measure to the monarch himself. The most reasonable belief seems to be, to put the case mildly, that under his care and at his bidding, the local annals of the Church of Winchester were slowly evolved into what we now know as the "English" or "Saxon Chronicle." It was a gift to the nation worthy of a king, the history of its destinies and deeds, and in its own language. When the Chronicle enters upon the reign of Alfred himself it rises out of the lowlands of a mere historical record and crosses with unmistakable, if not with as yet absolutely unerring step the territory of literature. It was undoubtedly from the Histories of the Venerable Bede that the monarch derived the first impulse for the Chronicle. "Varying as it does from age to age in historic value" Green says, "it remains the first vernacular history of any Teutonic people, and save for the Gothic translations of Ulfilas, the earliest and most venerable monument of Teutonic prose." In the Chronicle the king was the historian of his own people. Taking the "Consolation of Boethius," the Pastoral of Pope Gregory, the historical compilation of Orosius, he became for them the philosopher, the moralist, the historian of the world. Already advanced in years, he had, with a truly royal determination of will, learnt the Latin of these originals with the clerics and the young nobles of his court. He became the humble translator of these masters, not the best he could find undoubtedly, either in substance or of form, but best suited he thought to his educative purposes. He did not merely translate them into Anglo-Saxon. He edited his originals, omitting and expanding their contents to fit his scope and the understanding of the untutored readers for whom they were intended. If a passage in his originals gives him an opening for an expression of his own views on the responsibility of power and the evils of tyranny he inserts it without scruple. Boethius does not seem to him Christian enough. He adds a more fervent, a more Catholic note to the rather lifeless thought and phraseology of the Roman. In every word of his translations, the first monument of English prose, he is the teacher, the schoolmaster-king. The Orosius and the Bede and the Pastoral of Alfred are monuments as great in their own way as the victories of Ashdown and Ethandun.

In peace and war, in his private and public life, as a captain, educator, statesman, Alfred was a great king. He is one of the few kings of England, one of the few kings of any people or age whose memory awakens no bitter memory, opens no wound. He represents almost without defects or shortcomings the best characteristics of the Anglo-Saxon race. If as an educator he has left work of more than usual value, it is because as we can read in Miss Lees interesting volume, and as we are told by Green, his temper was instinct with piety, and religion was the groundwork of his character. "Everywhere throughout his writing . . . the name of God, the thought of God stir him to outburst of ecstatic adoration." He was a great ruler and in his own simple unpretentious, yet kingly way, a great Catholic educator.

JOHN C. REVILLE, S. J.

SOCIOLOGY

Democracy, a "Popish" Innovation

AMONG the fictions which long retained their hold upon the popular imagination was the strange assumption that democracy had been begotten by the Reformation. The movement that for a time actually succeeded in crushing almost every expression of popular rights was marvelously transformed into the very fountain-source of democratic liberties.

It would indeed be difficult, as men can now readily understand, to point to a more monumental travesty in all history. The patent absurdity was made possible only by the complete lack of careful and impartial research. Even Luther, who conferred on his own princes the most autocratic powers in spiritual no less than in temporal matters, who fiercely surrendered the hapless peasants into the blood-stained hands of their merciless lords and for generations to come fixed on them the yoke of a new and bitter serfdom, who in the famous sermon preached in 1524 longed for the return of the days of slavery, and whom the people themselves in his closing years gave the fitting title: "Hypocrite and princes' menial," is still hailed, by some even in our own twentieth century, as the great protagonist of modern democracy. Such praise must seem the consummation of all irony to those who are familiar with his open detestation of "the vulgar masses," *Herr Omnes*, as he scornfully called them, telling the princelings of his day, that:

They must be like men who drive mules. One must constantly cling to their necks (*i.e.*, of the common people) and urge them on with whips, or else they will not move ahead. So then are the rulers to drive, beat, choke, hang, burn, behead and break upon the wheel the vulgar masses, Sir All. (Erlangen Ed., Vol. XV., 2, p. 276.)

With such texts, that can be quoted profusely, written about his pedestal, Luther must form "a sorry sight," indeed, for those who would behold in him the glorification of democracy. The good Church of England fares no better. In her "Constitutions and Canons," June 30, 1640, it is made the sacred duty of every clergyman at least four times a year to preach that "the most sacred order of kings is of Divine right," a doctrine that would have been anathema if uttered in the Middle Ages. The preachers are further to instruct all good subjects that to set up "under any pretence whatsoever, any independent coercive power, either *papal* or *popular*, whether directly or indirectly . . . is treasonable against God as well as against the King."

THE DIVINE RIGHT OF KINGS

IN his two articles on "The Catholic Origin of Democracy," in *Studies* for March and June, Professor Alfred Rahilly shows how this same doctrine of the Divine right of kings and their absolute autocracy in things temporal and spiritual, was upheld in the English universities of Reformation days. Only seven years before the "Revolution" of 1688 the University of Cambridge solemnly declared in its address to Charles II:

We still believe and maintain that our kings derive not their title from the people but from God, that to Him only they are accountable, that it belongs not to the subjects either to create or censure but to honor and obey their sovereign, who comes to be so by a fundamental hereditary right of succession which no religion, no law, no fault or forfeiture can alter or diminish.

At the same time her sister university condemned the "damnable doctrines" of the Jesuit Cardinal Bellarmine and the Jesuit theologian, Suarez, which soon found its way into the American Declaration of Independence and inspired democratic Englishmen with a larger concept of true popular liberty, though they might not know its source. The very same doctrine is, at the present writing, taught at the Gregorian University at Rome, and is thus compactly stated by Father C. Macksey, S. J., in his "*De Ethica Naturali*," printed for the use of the Roman students:

The community, constituted into a civil society, is the natural subject on which, of its very essence and of necessity, by the natural law, civil authority descends in the first place. By the consent of the community it subsequently passes to the subject by whom it is permanently and formally exercised.

Ultimately, of course, all authority must be derived from God as its original source. But it is the doctrine of popular rights and of the consent, explicit or implicit, of the governed

which was the insufferable heresy in the days of "good Queen Bess."

HOW DEMOCRACY SURVIVED

YET the doctrine of democracy survived and has been safely handed down, not merely to the Catholic schools, but to the world at large, from the Middle Ages. How, we naturally wonder, has this come about? As the first cause, though perhaps not the most important, we may mention the gild organizations. These institutions, though sadly hampered, debilitated and degenerated, still for a time continued in existence. Norwich, the cradle of Congregationalism, as Professor Rahilly points out, was famous for its gilds as well as for its chartered companies. From their ordinances and statutes, established "by the common consent," after the same democratic methods that had obtained in the medieval Religious Orders, it was not a far cry, as he says, to the Mayflower Covenant of 1620:

The American colonists, merchant as well as religious adventurers, merely set up farther afield in untrodden soil those little commonwealths and bodies politic which had long existed in Calais and Antwerp and Bruges. Religious gilds working through nonconformist churches, and merchant gilds transformed into trading companies and chartered plantations, combined to produce the United States of America, whose independence was ultimately won not by political theories but largely by the prowess of those who were driven into exile by Puritan persecution and chartered plantations in Ireland.

But it is to the writings of the Catholic schoolmen in particular that we must look for the dynamic principles to which we owe the very conception of all true modern democracy, which is purely a child of the Middle Ages. It was thence that Bellarmine and Suarez and their direct predecessors had drawn those doctrines to which our genuine democratic systems owe their origin. The "Conferences" of Father Persons, the Jesuit, who was known under the name of Doleman, were the source, according to that strict defender of autocratic royalty, Abednego Seller, writing in 1690, "whence most of our modern enemies of the true rights of princes have borrowed both their arguments and their authorities." The "true rights of princes," after the mind of good Abednego, were those comprised under the doctrine of the Divine right of kings, mercilessly demolished by Persons, whose book, in turn, was publicly burned by Oxford University, and its printer, tradition says, "hanged, drawn and quartered." Persons indignantly denounced the Reformation doctrine that princes are subject to no law or limitation, "as though the Commonwealth had been made for them and not they for the Commonwealth," and boldly declared:

There can be no doubt that the commonwealth hath power to choose their own fashion of government, as also to change the same upon reasonable cause. . . . In the like manner it is evident that as the commonwealth hath this authority to choose and change her government, so hath she also to limit the same with what laws and conditions she pleaseth.

This obviously was not a comfortable doctrine for the court of Elizabeth and its "State-ridden Church."

PURITANS, COVENANTERS AND PRESBYTERIANS

THE extreme acts of the Puritans were not justified by the teachings of the Catholic schoolmen, but the conception of democracy itself was derived by them from no other sources. "These Puritan preachers," wrote Selden in his "Table Talk," quoted by Professor Rahilly, "if they have anything good, they have it out of Popish books, though they will not acknowledge it for fear of displeasing the people." In the same manner the Covenanters drew upon Jesuit authorities, while Charles I, in 1639, said of the Presbyterian arguments that they "are taken almost verbatim out of Bellarmine and Suarez." Professor Rahilly quotes from Samuel Rutherford's "*Lex Rex*," which was the great Presbyterian armory in those strenuous days. A sin-

gle brief passage, indeed, suffices to indicate the indebtedness which Rutherford vainly sought to deny:

Covarruvias, Soto, and Suarez have rightly said that power of government is immediately from God, and this or that definite power is mediately from God, proceeding from God by the mediation of the consent of a community. (q. 2, page 3b, ed. 1843.

While the Catholic scholastic writers, whose doctrines dated back to the Middle Ages, were not responsible for all the conclusions drawn from their books, yet they were clearly the originators of modern democracy. Its entire structure, in so far as it is true and sound, rests upon their work, even as this, in turn, is based upon the foundations laid by medieval thinkers, both lay and clerical.

CATHOLIC SOURCE OF AMERICAN DEMOCRACY

FOR a conclusive argument it is hardly necessary to refer to any other source than the "*Patriarcha*," of Sir Robert Filmer, an ardent royalist who died in 1680. He not merely finds that democracy "was first hatched in the schools," but quotes, moreover, a passage from Cardinal Bellarmine as comprising "the strength of all that ever I have read or heard produced for the natural liberty on the subject." The following is the passage from the great Cardinal's "*De Laicis*," as translated by Filmer himself:

Secular or civil power is instituted by men; it is in the people unless they bestow it on a prince. This power is immediately in the whole multitude as in the subject of it. For this power is in the Divine law, but the Divine law hath given this power to no particular man; if the positive law is taken away, there is left no reason why amongst a multitude (who are equal) one rather than another should bear rule over the rest. Power is given by the multitude to one man or to more by the same law of nature; for the commonwealth cannot exercise this power, therefore it is bound to bestow it upon some one man or some few. It depends upon the consent of the multitude to ordain over themselves a king or consul or other magistrates. And if there be a lawful cause, the multitude may change the kingdom into an aristocracy or democracy.

In quoting at some length from this volume Professor Rahilly alludes to the fact that Jefferson's own copy of it still exists in the Congressional Library, and that there certainly can be no doubt as to the fact that in this very citation from Bellarmine there "is comprised," to adapt the words of Filmer to more recent times, "the strength of all that Jefferson or Mason could ever have read or heard produced for the natural liberty of the subject." So that the suggestion is not in the least far-fetched when it is hinted that these very citations from the Catholic schools directly "influenced Mason in writing the Virginia Bill of Rights and Jefferson in drafting the Declaration of Independence." We can hardly doubt therefore that the democracy of the United States, like all other forms of sound modern democracy, was indirectly derived from them. In the days of the Reformation there was certainly no hesitation in the minds of men as to the "popish" origin of the "damnable doctrine" of democracy, nor can there be any reasonable doubt of it today.

JOSEPH HUSSLEIN, S.J.

NOTE AND COMMENT

The K. of C. Abroad and at Home

THE Knights of Columbus are today operating a bakery at Coblenz and distributing gratis 300,000 doughnuts a week to the soldiers in that city, together with other creature comforts in proportion. At Antwerp they have opened a magnificent theater for visiting troops. So the work is everywhere continued by them overseas. At home they are operating 1,800 employment bureaus with over 37,000 workers, and are accomplishing remarkable results in their vocational training for disabled soldiers. A comprehensive Americanization program is

also under way to foster the true American spirit in foreign-born aspirants to American citizenship and in their children through the K. of C. council units. But all this is the beginning only of still more important work. *Noblesse oblige*, and we are looking to the Knights to accomplish mighty things in the coming days of peace. The project now in view is the erection of large social centers by the Knights in every city of practicable size. These centers, it is suggested, should be under Catholic auspices, but open to all. They would contain both recreational and educational facilities. The idea is now being put to the test in Columbus, where a drive for \$300,000 is under way for this very purpose. A drive in New York is contemplated for the fall. The Knights are fully prepared to assume the new work, and with their constantly increasing membership will be able to accomplish it successfully. The details of this new project can be amply discussed in the future and tried by experience.

Preserving the Faith in France

ARCHBISHOP HAYES, of New York, recently made public a cablegram from the Holy Father praising "the pious design of assisting French Catholics in the reconstruction of their works damaged by the war and in the defense and preservation of the religious life of Catholic France." The message from Rome came in answer to the resolutions adopted by the clergy and laity of the New York archdiocese, the second of which reads:

Resolved, that we deem it the duty of the Catholics of America to take note of the plans now on foot by various Protestant organizations to send large numbers of American missionaries and large sums of American money for the purpose of converting the French people to Protestantism.

In allusion to this resolution the Cardinal Archbishop of Rheims says in his cable-message: "He hopes that France will wish to remain faithful to the Faith of her ancestors, and he trusts that America, which is so liberal, will not seek to turn France away from that Faith."

Kossovo Day and the Yugo-Slavs

KOSSOVO DAY was religiously celebrated at New York, on June 29, as "the memorial of an ancient and forgotten sacrifice." In 1389 the Serbs under King Lazar withstood the Turks upon the plains of Kossovo. Although they were defeated and all but annihilated as a nation, their resistance gave Christian Europe a breathing space, and so served to block the westward expansion of Islam. Through five centuries of Ottoman oppression they sacredly kept that day, in the undying hope of ultimate deliverance. In the late war they were called upon for a second time to repeat their great national sacrifice. It was eminently fitting, therefore, to mark June 29, Kossovo Day, by some public expression of sympathy for the Serbs, Croates and Slovenes. "The memorial of this ancient, but perhaps forgotten sacrifice of a sturdy people," wrote Mgr. Dunn in the name of the Archbishop of New York, "should strongly appeal to all who properly value the advantages of Christian civilization." But there is need for more than congratulation and thanksgiving in the case of these races. There is dire want at present in Yugo-Slavia. "Only a fraction of the total number of suffering children is now being cared for," says the report of the American Relief Administration under the directorship of Mr. Hoover. "To provide for the rest, help must come from private charity." According to Red Cross statistics, no country, except Poland, suffered so terribly from the war, and yet no relief was given to Yugo-Slavia until the armistice had been signed. Hence the condition of the children beggars description. Gifts will be received and forwarded by the American Yugo-Slav Relief, with headquarters at 511 Fifth Avenue, New York.